Fragrances Emanating from Religious Sessions

Short Classes

On Issues that A muslim should not be ignorant of

— Compiled and Prepared by —

Turki bin Ibraheem Al-Khneizan

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On
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Translated By

Dr. Awni Mahmoud Aqeili

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Preface

All thanks and praise be to Allah, the Lord of the worlds, and may Allah's peace and blessings be upon our trustworthy Prophet, his family and Companions.

To proceed,

Allah, the Almighty, says:

الزمر: ٩ □ □ □ □ □ □□ □ □ □ □ □ □ □ □□□

'**Say: "Are those who know equal to those who know not?'** (Az-Zumar: 9)

Moreover, the Prophet ﷺ said**: 'When Allah wishes good for anyone, He bestows upon him the Fiqh (comprehension) of the religion'** [Agreed upon]. The knowledgeable scholars also said: 'what is understood from this Hadith is that whoever Allah wills no good for him, Allah will not make him knowledgeable in religious matters'.

The obligation to study Shari knowledge is divided into two sections:

The first section is related to the knowledge that every Muslim must learn. That is the knowledge with which a person can reform his creed, worship and his daily dealings as the Prophet ﷺ said: '**He who does something contrary to our way (i.e., Islam) will have it rejected**' [Agreed upon] This means that whoever offers a worship that is contrary to what Allah, the Almighty, and his Messenger ﷺ legislated, his act of worship will be refused and Allah will never accept it.

The second section is concerned with studying more than the obligatory knowledge which is considered as a duty of the sufficiency *(Fard Kifayah*). If a sufficient number of Muslims have learnt it, the rest of the nation will not burden the sin of not knowing it.

Accordingly, I tried my best to collect what average Muslims must not be ignorant of. This includes issues on creed, rulings, morals and daily dealings[1].

I was careful to present the material of this book in an easy style and accessible language to be understood by all people. I divided it into short sessions and lessons to be easily learned and taught.

I hope that this book will be beneficial for various groups of Muslims:

The Muslim family can start regular lessons in which they can read this book along with other useful books.

The Imam of the mosque can teach it to the performers of prayer after prayers.

The caller to Allah can include quotations from it in his preaches to guide people.

The teacher at school can pick what suits his students from the included topics to educate them in their religion.

Satellite channels and radio stations can convert its content into audio-video programs.

Male and female Muslim individuals can benefit from it by reading for themselves as well as for their relatives and colleagues.

Definitely, there are other ways to benefit from this book. I ask Allah, the Almighty, to make it a blessing to anyone who reads, writes or listens to it.

I have compiled the content of this book from various references authored by the people of knowledge and from the Fatwas (religious verdicts) of the senior scholars of Islam[2]. Then, I rewrote and rearranged it into lessons to be easily used and handled. As any other human work, it lacks perfection and might have some

[1] Some people have to learn certain sciences and rulings according to what they practice in their lives. Consequently, a person dealing with stock market must learn its religious rulings and a doctor has to learn the religious rulings belonging to what he practices. Accordingly, a Muslim has to learn the rulings that are directly related to what he practices so that he worships Allah with clear knowledge and avoids committing forbidden acts due to lack of knowledge.

[2] All the references are listed in the related section.

mistakes. I pray to Allah, the Almighty, to guide me to success, and I welcome any correction or suggestion from the honorable readers.

I ask Allah to accept it purely for his sake, make it beneficial and forgive me for any mistake or deficiency. I ask Allah, Exalted Be He, to reward all those who guided and helped me accomplish this humble work.

Turki bin Ibraheem Al-Khneizan

5/12/1440 AH

t.i.kh456@gmail.com

Pillars of Faith

Introduction

By the Will of Allah, our talk in the upcoming lessons will be on a series of topics that concern every Muslim regarding his faith, worship and dealings. We ask Allah to benefit us from it.

Our talk in this lesson is about Faith which Allah has made a condition for accepting a servant's work and entering the Paradise. Allah, the Almighty, says:

الإسراء: ١٩

'**And whoever desires the Hereafter and strives for it, with the necessary effort due for it while he is a believer (in the Oneness of Allah Islamic Monotheism), then such are the ones whose striving shall be appreciated, thanked and rewarded (by Allah)**.' (Al-Isra':19)

Faith is fulfilled through pronouncing with the tongue, believing in the heart, and working with the limbs. It increases with obedience and decreases with sinfulness. We ask Allah to increase our faith and renew it in our hearts.

The Prophet ﷺ clarified the Pillars of Faith in the Hadith of Jibreel (Gabriel), peace be upon him, where he asked the Prophet: 'Inform me about faith?, the Prophet ﷺ said: **'It is to believe in Allah, His angels, His Books, His Messengers, and the Last**

Day, and believe in Qadar (Divine Decree and Predestination), both good and bad.' {Muslim]

Having the concept of Faith been made clear, here are some of the fruits of Faith and its good effects that can be realized depending on the extent of each one's faith:

- **Enjoying good life in the two worlds**: Allah, the Almighty, says**:**

النحل: ٩٧

'Whoever works righteousness, whether male or female, while he (or she) is a true believer verily, to him We will give a good life (in this world with respect, contentment and lawful provision), and We shall pay them certainly a reward in proportion to the best of what they used to do (i.e. Paradise in the Hereafter)' (An-Nahl: 97)

- **Having security and guidance from Allah:** Allah, the Almighty, says:

الأنعام:٨٢

'**It is those who believe (in the Oneness of Allah and worship none but Him Alone) and confuse not their belief with Zulm (wrong i.e. by worshipping others besides Allah), for them (only) there is security and they are the guided.**' (Al-An'am: 82)

- **Keeping the heart firm on belief**: Allah, the Almighty, says:

إبراهيم: ٢٧

'**Allah will keep firm those who believe, with the word that stands firm in this world (i.e. they will keep on worshipping Allah Alone and none else), and in the Hereafter**.' (Ibrahim: 27)

- **Asking Allah's forgiveness for the believers by the Angels:** Allah, the Almighty, says:

غافر: ٧

'**Those (angels) who bear the Throne (of Allah) and those around it glorify the praises of their Lord, and believe in Him, and ask forgiveness for those who believe.'** (Ghafir: 7)

- **Warding off the power of devils away from the believers**: Allah, the Almighty, says:

النحل: ٩٩

‘**Verily! He has no power over those who believe and put their trust only in their Lord’** (An-Nahl: 99)

- **Defending and Protecting the believers by Allah:** Allah, the Almighty, says:

الحج: ٣٨

‘**Truly, Allah defends those who believe.**’ (Al-Hajj: 38)

We are satisfied with this for now and our talk in the next lesson will be -by the Will of Allah- on the first Pillar of Faith which is Belief in Allah, Glorified and Exalted be He.

Belief in Allah, Glorified Be He

Our talk in this lesson will be about the First Pillar of Faith, namely: Belief in Allah, the Almighty, which includes four points to be observed:

1- **Belief in the existence of Allah, the Most High**: Intellect and natural disposition all point to the existence of Allah, Glorified be He, along with the many Shar’i proofs. Every creature is created to believe in his/her Creator without any previous thinking or teaching as the Prophet ﷺ said:’ **Every child is born with a true faith (i.e. to worship none but Allah Alone) but his parents convert him to Judaism or to Christianity or to Magainism**’ **[agreed upon]**

As for the intellect proof concerning the existence of Allah the Most High, Allah, the Almighty, says:

الطور: ٣٥

‘**Were they created by nothing, or were they themselves the creators?**’ (At-Tur: 35) This means that the creatures are not

created by chance without a creator, nor did they create themselves. So, this logically leads to the fact that they were created by Allah the Great and All Knowing, Glory be to Him, who created everything, proportioned it and who measured and guided.

2- **Faith in Allah also includes faith in His Lordship**: This means we must believe that Allah, the Almighty, alone is the Lord and the Creator of all things, the Owner of all things and the Manager of all things such as sustenance, giving life and taking it, and bringing down rain and so on. Allah, the Almighty, says:

الأعراف: ٥٤

‘**Surely, His is the Creation and Commandment. Blessed be Allah, the Lord of the Worlds**’ (Al-A’raf: 54)

3- **Faith in Allah also includes faith in his Divinity**: This means we must worship Allah alone. We must not direct our worship to anyone else other than Him and we must set ourselves innocent of anything else being worshiped other than Him, Glorified be He. This is the requirement of the Testimony of Faith (There is no god truly worshipped but Allah).

The acts of worship that we must not direct to anyone else rather than Allah alone includes everything that Allah loves and every act Allah is pleased with either this act is in words or actions and whether it is done in open or in secret. These includes acts like prayer, supplication, sacrifice, vow, seeking help, seeking refuge, fear and hope and so on.

- **The unification of divinity which is also called the unification of worship is the basis of all heavenly messages**. Allah, the Almighty, says**:**

النحل: ٣٦

‘**And verily, We have sent among every community (nation) a Messenger (proclaiming): "Worship Allah Alone, and avoid worshipping *Taghut* (all false deities.’** (An-Nahl:36)

Imam Ibn Al-Qayyim, may Allah have mercy upon him, has gathered what has been said regarding *At- Taghut* as: ‘That which is exceeded

by the servant beyond its limit whether it be with respect to following, or worship or obedience".

Moreover, Imam Mohammad bin Abdul-Wahhab, may Allah have mercy upon him, said: 'The *Thaghut*s are many, and their heads are five: Iblis (Satan), may Allah's curse be upon him, the one who is worshipped and he is pleased with that, the one who calls people to worship him, the one who claims anything from the knowledge of the Unseen and the one who judges by other than that which Allah has revealed."[1]

4- **Faith in Allah also includes faith in His beautiful Names and Attributes:** This implies that we believe in what Allah has affirmed for Himself and what Prophet Mohammad ﷺ has affirmed for Him from His Names and Attributes in a way that suits His Majesty without any distortion or negation or assigning a manner to any attribute or drawing parallels to Allah[2]. Allah, the Almighty, says:

الشورى: ١١

'**There is nothing like unto Him, and He is the All-Hearer, the All-Seer**.' (Ash-Shurah: 11)

We ask Allah the Generous, the Bestower to fill our hearts with Faith and to establish it and decorate it for us with sincerity. We are pleased with this amount for this lesson, and we will talk -by the Will of Allah- in the next lesson about the greatest sin committed against Allah, Gloried be Him, which is Polytheism.

Polytheism: The Greatest Sin Committed against Allah

Our lesson today is about the gravest sin that one can commit against Allah as it negates faith in Allah and in the Oneness (Unification) of Allah. This sin is Polytheism. Allah, the Almighty, says:

[1] Thalathat Al-Usul wa Adelatuha, by Imam Mohammad bin Abdul-Wahhab, may Allah have mercy upon him.

[2] Tahreef: distortion of the real meaning without evidence
Ta'teel: negating the meaning of Allah's Names or Attributes
Takyeef: assigning a manner to any attribute as minds may imagine
Tamtheel: drawing parallels to Allah from among the creatures

لقمان: ١٣

‘Verily! Joining others in worship with Allah is a great wrong indeed.’ (Luqman: 13) Furthermore, Abdullah bin Mas’ud said: I asked the Prophet ﷺ ‘Which sin is the greatest (in the sight of Allah)?’ He said: ‘**That you set an equal to Allah while He alone created you**.' [Agreed upon]

There are two types of polytheism: major polytheism and minor polytheism (they are referred to as major shirk and minor shirk respectively).

- **Major polytheism** is the gravest sin and Allah does not forgive it except for one who repents. It destroys all one’s good deeds, and anyone who dies with it will stay in the hellfire forever. Allah, the Almighty, says:

النساء: ٤٨

‘Verily, Allah forgives not that partners should be set up with him in worship, but He forgives except that (anything else) to whom He pleases, and whoever sets up partners with Allah in worship, he has indeed invented a tremendous sin.’ (An-Nisa’:48) Allah, the Almighty, also says:

الزمر: ٦٥ – ٦٦

‘**And indeed it has been revealed to you as it was to those (Allah's Messengers) before you: "If you join others in worship with Allah, (then) surely (all) your deeds will be in vain, and you will certainly be among the losers. Nay! But worship Allah (Alone and none else), and be among the grateful**.’ (Az-Zumar: 65-66)

Major polytheism is associating partners with Allah or making a parallel to Allah in His Lordship, His Divinity or His Names and Attributes**.**

- **Polytheism is sometimes apparent** like worshiping of idols or seeking help from the deceased.
- **Sometimes polytheism is hidden** such as depending on different gods other than Allah or like the acts of polytheism and disbelief committed by the hypocrites.
- **Sometimes polytheism is related to Belief**. Examples of this include believing that there is a creator, a sustainer and a knower of the unseen the same as Allah, believing that worshiping others than Allah is permissible, believing that there is one who is should be absolutely obeyed along with

Allah or loving a created entity in the same manner as he is supposed to love Allah.

- **Sometimes it is in words and sayings** such as directing supplication to the deceased, seeking refuge in them or seeking their help.
- **Sometimes it is in actions** like those who pray, prostrate or sacrifice animals to others than Allah. Allah, the Almighty, says**:**

الأنعام: ١٦٢ - ١٦٣ ﴿ ﴾

‘Say (O Muhammad): "Verily, my *Salat* (prayer), my sacrifice, my living, and my dying are for Allah, the Lord of the worlds. He has no partner. And of this I have been commanded, and I am the first of the Muslims." (AL-An’am:162-163)

We ask Allah to protect us from associating partners with Him in open and in secret. This sufficient for now and in the next lesson, we will complete our talk -by the Will of Allah- on the second type of polytheism which is the minor polytheism.

Minor Shirk (Minor Polytheism)

In this lesson, we will continue our talk on the types of polytheism. We will discuss the second type of polytheism which is minor Shirk or (minor polytheism).

What is meant by minor Shirk is all that is referred to as polytheism in the Holy Quran and the Sunnah, and which other Shariah texts indicated that it does not consider the one who commits it to be out of the fold of Islam.

- **The following acts are aspects of minor Shirk:**

1- ***Riyaa'*** : The Prophet ﷺ said: '**The thing that I fear most for you is minor shirk."** They said**:** "O Messenger of Allah, what is minor Shirk?" **He said: '*Riyaa* (Showing off or ostentation), for Allah will say on the Day when people are recompensed for their actions: 'Go to those for whom you were showing off with your deeds in the world, and see what reward you find with them**.' [Narrated by Imam Ahmad and graded as Sahih by Al-Albani] ***Riyaa'*** is defined as performing acts of worship in a good way in front of people, or showing these acts off to others or informing people of that in order to get praise from them.

2- To believe that something brings about benefit or removes harm while Allah did not make that thing a reason for that claim. The Prophet ﷺ said**:** '**Indeed, *Ruqa* (spells), *Tama'im* (charms), and *Tiwalah* (love-potions) are acts of polytheism**.' [Narrated by Abu Dawud and graded as Sahih by Al-Albani]

The meaning of *Ruqaa* in the Hadith is the spells whose meaning is not understood, or the *Ruqaa* that include associating partners with Allah. ***Tama'im*** refers to anything that is hanged on a person, animal or property for the sake of warding off the evil eye.[1] As for ***Tiwalah***, it is a kind of black magic that, they claim, makes the wife loves her husband and the husband loves his wife.

Forms of today's minor Shirk include hanging bracelets or necklaces that have blue eye images claiming that it wards off the envy or the evil eye. Other forms include the 'wishing wall' or the

[1] It was called *tamimah* (literally: which makes something complete) because they believe it completes their issues and it saves them.

‘wishing tree’ on which some people hang their wishes claiming that they will become true accordingly. These acts and other similar acts are serious behaviors in terms of creed. That is, if someone believes that such things bring benefit or ward off evil by themselves, he/she has fallen in major Shirk that sets the person out of the fold of Islam. However, if someone believes that such things are a means or a cause to bring benefit or ward off evil, he/she has committed an act of minor Shirk.

3- **Polytheism in the form of uttered words** includes acts such as swearing oaths by other than Allah. It also includes saying ‘if Allah and you will’, or saying ‘if not for the sake of Allah and the sake of so-and-so, in addition to other similar words that set created entities as parallel to Allah. The Prophet ﷺ said**:** ‘**Whoever swears by other than Allah has disbelieved or associated partners with Allah**.’ [Narrated by Al-Tirmidhi and graded as Sahih by Al-Albani] The Prophet ﷺ also said: ‘**Do not say: ‘As Allah and so-and-so will,' but say instead: 'Whatever Allah wills, then what so-and-so wills.’** [Narrated by Abu Dawud and Al-Nasa’i and graded as Sahih by Al-Albani]

May Allah grant us sincerity and good deeds, and protect us from all acts of *Riyaa’*. We are satisfied with this for now, and in the next lesson we will talk -by the Will of Allah- about the second Pillar of Faith which is belief in the angels.

Belief in the Angels

We continue our discussion about the Pillars of Faith and in this lesson we will talk about the second Pillar of Faith which is:
Belief in the Angels: That is to believe in their existence and that they are honorable servants, Allah created them from light, Allah used them to obey Him, they never disobey Allah and they do what they are commanded to do.
Allah, the Almighty, says:

البقرة: ٢٨٥

'**The Messenger (Muhammad) believes in what has been sent down to him from his Lord, and (so do) the believers. Each one believes in Allah, His Angels, His Books, and His Messengers**.' (Al-Baqarah:285)

- **The Angels are obedient servants** to Allah. Allah, the Almighty, says about them:

الأنبياء: ٢٧

'**They speak not until He has spoken, and they act on His Command**.' (Al-Anbiya':27) Allah, the Almighty, also says**:**

التحريم: ٦

Who disobey not, (from executing) the Commands they' receive from Allah, but do that which they are commanded'
(At-Tahrim: 6)

FRAGRANCES EMANATING FROM RELIGIOUS SESSIONS

- **Some of their physical appearance qualities came in a verse in Surat Fatir as** Allah, the Almighty, says:

ﭐﱡ ني ىٰ ير يز يم ين يى يي ئج ئح ئخ ئم ئهبج بح بخ بم به تجتح تخ تم ته ثم جح جمﱠ **فاطر: ١**

‘All the praises and thanks be to Allah, the (only) Originator of the heavens and the earth, Who made the angels Messengers with wings, - two or three or four. He increases in creation what He wills. Verily, Allah is Able to do all things.’ (Fatir: 1)

Moreover, the Prophet ﷺ said: ‘**Angels were created from light**.’ [Narrated by Muslim]. The Prophet ﷺ also said: **I was allowed to speak of an angel from the angels of Allah who carry the Throne: (the distance) between his earlobe and shoulder covers a journey of seven hundred years**’ [Narrated by Abu Dawud].

- **Some of the angels’ names and work include**:
  - **Jibreel** (Gabriel), peace be upon him, who was entrusted with the revelation. Allah, the Almighty, says:

ﭐﱡ ما مم نر نزﱠ **الشعراء: ١٩٣**

‘Which the trustworthy Ruh [Jibreel (Gabriel)] has brought down; Upon your heart (O Muhammad)’ (Ash-Shu’ra’:193-194)

  - **Mikael (Michael)**, peace be upon him, who is entrusted with the pouring down of rain.
  - **Israfil**, peace be upon him, who is entrusted to blow the horn
  - **The angel of death**, peace be upon him, who is entrusted with the arresting of souls. Also, **among the Angels** are the protectors, the respectable writers and the minders of the Paradise and the Fire and others that no one knows except Allah, Glorified and Exalted be He.

- **Belief in the Angels requires their love and affection.** Allah, the Almighty, says**:**

ﭐﱡ نن نى ني ىٰ ير يز يم ين يى يي ئج **البقرة: ٩٨**

37

Whoever is an enemy to Allah, His Angels, His Messengers, Jibreel (Gabriel) and Mikael (Michael), then verily, Allah is an enemy to the disbelievers.' (Al-Baqarah:98)

- **A Muslim must avoid what offends or harms them.** Examples of this is what the Prophet ﷺ said: **'Whoever eats onions, garlic and leeks let him not approach us in our Mosque, for the angels are offended by that which offends mankind' [**Narrated by Muslim]. The Prophet ﷺ also said: **'The angels do not enter a house in which there is a dog or a picture.**'[Narrated by Muslim].

May Allah make us among those who believe in the Angels, love them and avoid all that is harmful to them. This is all for this lesson and we will talk in the next lesson -by the Will of Allah- about the Third Pillar of Faith which is Belief in the Books revealed by Allah.

Belief in the Heavenly Books

Our talk in this lesson is about the Third Pillar of Faith which is:

Faith in the Heavenly Books: This entails our obligation to believe in all the Books that Allah has sent to His Messengers as a proof and guidance people.

- **We believe- in particular- in the Books that Allah mentioned to us**. These include:

The Torah that Allah sent to Musa (Moses), peace be upon him, the Injeel (Gospel) that Allah sent to Issa (Jesus), peace be upon him, the Zabur (Psalms) that Allah sent to Dawud (David), peace be upon him and the Holy Quran that Allah sent to the seal of the Prophets Mohammad ﷺ. Allah, the Almighty, says:

□□□□□□□□□ □□□□□□

البقرة: ١٣٦ □ □□ □□□□□□□□□

'**Say (O Muslims), "We believe in Allah and that which has been sent down to us and that which has been sent down to Ibrahim (Abraham), Isma'il (Ishmael), Ishaque (Isaac), Ya'qub (Jacob), and to Al-Asbat, and that which has been given to Musa (Moses) and 'Issa (Jesus), and that which has been given to the Prophets from their Lord**.' (Al-Baqarah:136)

- **The Holy Quran is the seal of the Heavenly Books and it abrogates all the Books that preceded it.** Allah, the Almighty, says:

المائدة: ٤٨

'And We have sent down to you (O Muhammad) the Book (this Qur'an) in truth, confirming the Scripture that came before it and Mohayminan (trustworthy in highness and a witness) over it (old Scriptures).' (Al-Ma'idah: 48)

The word (***Mohayminan***) in the verse implies that the Holy Quran rules over the previous Books and has the authority over them because it abrogates them all.

- **A Muslim must honor the Book of Allah and abide by its verses** through adhering to its commands of permissible and forbidden rulings, considering its stories and examples, acting upon its commands, reciting it correctly and properly and defending it.

We ask Allah to bless us with the understanding, pondering and implementation of His Book (The Holy Quran). We are pleased with this amount for this time. We will talk in the next lesson-by the Will of Allah- about the Fourth Pillar of Faith which is Belief in the Messengers.

Belief in the Messengers

Our talk in this lesson is on the Fourth Pillar of Faith which is Belief in the Messengers.

Belief in the Messengers entails believing that Allah has sent in every nation a messenger from among them inviting them to worship Allah alone without associating partners with Him and to avoid worshiping *Taghut* (all false deities). The Messengers are all pious, trustworthy, guided and guiders. They delivered all that Allah revealed to them and did not conceal or change it and neither did they add or reduce even a letter of the revelation by themselves. Allah, the Almighty, says:

النساء: ١٦٥

'**Messengers as bearers of good news as well as of warning in order that mankind should have no plea against Allah after the Messengers. And Allah is Ever All-Powerful, All-Wise**.' (An-Nisa':165) Allah, the Almighty, also says:

النحل: ٣٦ ﴿ ﴾

‘**And verily, We have sent among every community (nation) a Messenger (proclaiming): "Worship Allah Alone, and avoid worshipping *Taghut* (all false deities.’** (An-Nahl:36)

- **We must believe- in particular- in the Messengers that Allah has mentioned by name** like, **Mohammad, Ibrahim, Musa, Issa, Nuh** and others from the honorable Messengers, may peace of Allah be upon them.
- **Whoever denies the message of any one of the Messengers has denied all of them.** In this sense Allah, the Almighty, says:

الشعراء: ١٠٥ ﴿ ﴾

‘**The people of Nuh (Noah) belied the Messengers.’** (Ash-Shu’ra: 105) Allah, the Almighty, also says**:**

الشعراء: ١٢٣ ﴿ ﴾

‘‘**Ad (people) belied the Messengers.’** (Ash-Shu’ra: 123).

It is known that every nation belied its own Messenger. However, belying any of the Messengers is considered a belying of all of them because they all came with a unified religion, which is monotheism, that was revealed to them from the One and only God, Allah, Glorified and Exalted be He.

Allah sealed the Messengers with our Prophet Mohammad ﷺ as Allah, the Almighty, also says**:**

الأحزاب: ٤٠ ﴿ ﴾

‘Muhammad is not the father of any man among you, but he is the Messenger of Allah and the last of the Prophets.’ (Al-Ahzab:40) In addition, Allah made his religion an abrogation of the religions that preceded it. Allah, the Almighty, says**:**

آل عمران: ٨٥ ﴿ ﴾

‘And whoever seeks a religion other than Islam, it will never be accepted of him, and in the Hereafter he will be one of the losers.’ (Al-Imran: 85)

The Prophet ﷺ said: ‘**By the One in Whose Hand Muhammad's soul is, there is nobody of this Ummah (nation), whether they be Jewish or Christian, who hears of me and then dies without**

believing in what I was sent with except that he will be among the people of Hellfire.' [Narrated by Muslim]

Whoever claims that Allah accepts a religion other than the Religion of Mohammad ﷺ he/she is a non-believer because this means that he denies the Holy Quran, the Sunnah and the consensus of the Muslim scholars.

We ask Allah to make us from those who believe in the Messengers and follow their footsteps. This is sufficient for this lesson and we will discuss-by the Will of Allah- in our next lesson the Fifth Pillar of Faith which is Belief in the Last Day.

Belief in the Last Day

In this lesson we will conclude our discussion on the Pillars of Faith. Our talk will be on the Fifth Pillar of Faith which is Belief in the Last Day.

Belief in the Last Day, which is the Day of Resurrection, means that we must unquestionably believe that Allah, Glorified and Exalted be He, will raise the people from the graves, judge and reward them

for their deeds until the people of the Paradise and the people of Hell are lodged in their places. Allah, the Almighty, says**:**

البقرة: ١٧٧

'But *Al*-Birr (piety, righteousness) is (the quality of) the one who believes in Allah and the Last Day' (Al-Baqarah:77) Allah, the Almighty, also says**:**

الأنبياء: ٤٧

'And We shall set up balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything. And if there be the weight of a mustard seed, We will bring it. And Sufficient are We as Reckoners.' (Al-Anbiya': 47)

- **Belief in the Day of Resurrection includes** the belief in what will happen in the grave from the question by the angels to the dead to the bliss of the grave and its torment. It also includes the belief in the resurrection of the dead from their graves, their gathering at the Assembly Place (*Mahshar*) and that all people will stand before Allah for judgment. It also entails the belief in the Scale, the *Sirat* (the thin bridge) and the books (Records of one's deeds) that will be given to some people in their right hands and to some in their left hands from behind their backs.
- **On the calamities of the Day of Resurrection,** Allah, the Almighty, says**:**

الحج: ١ - ٢

'O mankind! Fear your Lord and be dutiful to Him! Verily, the earthquake of the Hour (of Judgement) is a terrible thing. The Day you shall see it, every nursing mother will forget her nursling, and every pregnant one will drop her load, and you shall see mankind as in a drunken state, yet they will not be drunken, but severe will be the Torment of Allah.' (Al-Hajj: 1-2)

The Prophet ﷺ said: '**Whoever wishes to look at the Day of Resurrection, as if he is seeing it with this eye, then let him recite the *Surats* starting with 'When the sun is *Kuwwirat* (wound round and lost its light and is overthrown)' and 'When the heaven is *Infatarat* (cleft sunder) and 'When the heaven is *Inshaqqat* (split asunder)'** [Narrated by At-Tirmidhi and graded as Sahih by Al-Albani]

- **The one who believes in the Last Day** increase**s** his good deeds of obedience and becomes more cautious not to commit sins or disobedient acts. Moreover, those who were tried by poverty or were subject to injustice will bear the difficulty of such trials in this worldly life because they assuredly know that they will be rewarded by Allah Who will judge those who wronged them. When the believers enter the Paradise, they will forget their tiredness and pains. On the other hand, the people of the Fire will forget all the enjoyment they had in the worldly life when they enter the Fire - may Allah protect us from that-.

May Allah make us from among those who come secure on the Day of Resurrection, and among the group gathered with our Prophet Mohammad ﷺ. We are satisfied with this extent, and we will talk in the next lesson -by the Will of Allah- on the Signs of the Hour.

The Signs of the Hour

Our talk toady is on the **Signs of the Hour** which are the signs that precede the Day of Resurrection and foretell its coming.

- **These signs are divided into Minor Signs and Major Signs:**

The Minor Signs - mostly – precede the Day of Resurrection by a long period. Some of them have already occurred and passed but may re-occur again. Other signs have appeared and still continue to appear successively. However, some signs have not occurred so far but they will inevitably occur as our Prophet, the Truthful ﷺ has informed.

- **Among the numerous Minor Signs of the Hour are the following:** 1) Taking away of religious knowledge (by the death of religious learned men); 2) The spread of *fitan* (tribulations and turmoil); 3) The prevalence of adultery; 4) Abundance of earthquakes and bloodshed; 5) A perceptible acceleration of time ; 6) The appearance of false prophets by many impostors; 7) Competing in constructing lofty buildings by the naked, destitute, barefoot shepherds; 8) Many nations gather to fight against Muslims; 9) The victory of the Muslims over the Jews in a battle during which the trees and rocks will give away the location of the Jews, in addition to other signs.

The Prophet ﷺ said: '**From among the portents of the Hour are the following: Religious knowledge will be taken away; prevalence of ignorance; illegal Sexual intercourse will prevail: Drinking of alcoholic drinks will prevail. Men will decrease in number, and women will increase in number, so much so that fifty women will be looked after by one man.**' [Agreed upon]

- **The Major Signs of the Hour include** great matters that their occurrence portends the imminence of the Resurrection and that there is a short period of time left for that great day.

- Imam Muslim narrated in his book of authentic Hadiths that Hudhaifa bin Usaid Al-Ghifari said: Allah's Messenger ﷺ came to us all of a sudden as we were (busy in a discussion). He said: What do you discuss about? The Companions said: We are discussing about the Last Hour. Thereupon he said: '**It will not come until you see ten signs before and (in this connection) he made a mention of the smoke, Dajjal, the**

beast, the rising of the sun from the west, the descent of Jesus son of Mary, peace be upon him, the Gog and Magog, and land-slides in three places, one in the east, one in the west and one in the Arabian (Peninsula) at the end of which a fire would burn forth from Yemen, and would drive people to the place of their assembly.'

We ask Allah to inspire us with guidance and to protect us from the evil of trial, in open and in secret. We are satisfied with this extent, and we will talk in the next lesson -by the Will of Allah- on The Sixth and Last Pillar of Faith, which is Belief in Qadar (The Divine Decree and Predestination) whether good or bad.

FRAGRANCES EMANATING FROM RELIGIOUS SESSIONS

Belief in Qadar whether Good or Evil (Divine Decree and Predestination)

Our lesson today is on the Sixth Pillar of Faith, which is **the belief in the divine decree and predestination whether good or evil.**

This pillar entails that we must believe that every good or evil only occurs by Allah’s decree and predestination, that Allah knows what will happen before it happens and that He has written it in the Preserved Tablet, that nothing happens except by His Will, that Allah created all things and He does whatever He wishes to do, Glorified and Exalted be He. Allah, the Almighty, informs about His pre-knowledge of all things and that He has written them down beforehand as He says:

ﭐﱡ ير يز يم ين يى يي ئج ئح ئخ ئم ئه بج بح بخبم به تج تح تخ تم ﱠ **الحج: ٧٠**

‘Know you not that Allah knows all that is in heaven and on earth? Verily, it is (all) in the Book (the Preserved Tablet). Verily! That is easy for Allah.’ (Al-Hajj:70) Abdullah bin 'Amr bin Al-'As reported: I heard Allah's Messenger ﷺ saying**: ‘Allah ordained the measures (of quality) of the creation fifty thousand years before He created the heavens and the earth, as His Throne was upon water.**’ [Narrated by Muslim]

Stating that His Will enforced over everything Allah, the Almighty, says,:

ﭐﱡ كح كخ كل كم لج لح لخ لم ﱠ **التكوير: ٢٩**

‘**And you will not, unless (it be) that Allah wills, the Lord of the Worlds.’** (At-Takwir: 29)

Moreover, explaining that He created all the creatures and their deeds, Allah, Glorified be He, said:

ﭐﱡ تم ته ثم جح ﱠ **الصافات: ٩٦**

‘And Allah has created you and what you make!’ (As-Saffat: 96)

Sound and correct belief in the divine decree and predestination requires believing in the following:

- A servant has a will and a choice in any work he does as Allah, the Almighty, says:

ﭐﱡ فح فخ فم قح قم ﱠ **التكوير: ٢٨**

‘**To whomsoever among you who wills to walk straight’** (At-Takwir: 29)

Allah, the Almighty, also says:

ﭐﱡ ثم جح جم حج حم خجخم ﱠ **البقرة: ٢٨٦**

37

‘**Allah burdens not a person beyond his scope.**’ (Al-Baqarah: 286)

- Both the will and the ability of the servant are not out of the Ability and the Will of Allah because the servant’s ability and choice are bestowed by Allah, the Almighty, Who says:

التكوير: ٢٩

‘**And you will not, unless (it be) that Allah wills, the Lord of the Worlds.’**

(At-Takwir: 29)

- That the divine decree and predestination are secrets belonging to Allah regarding His creation. We believe in what He had made known to us and we accept and believe in what is hidden from us. We do not dispute Allah over His actions and judgements with our lacking minds and our weak understanding (compared to Allah’s Knowledge and Perfection). Rather, we believe in the entire justice of Allah and His absolute wisdom and that He cannot be questioned as to what He does.

We ask Allah, the Most Generous, to destine good for us, to bless us with the means to gain it and to provide us with satisfaction and contentment of it. We are satisfied with this amount and in the next lesson we will talk- by the Will of Allah - on the fruits of the belief in the divine decree and predestination whether good or bad.

Fruits of the Belief in the Divine Decree and Predestination

We talked in our last lesson about the belief in the divine decree and predestination and that it includes believing in Allah's pre-knowledge of everything, that Allah, the Almighty, wrote it in the Preserved Tablet, that nothing occurs except by the Will of Allah, Glorified be He, and that He created everything.

Our lesson today is on the **fruits of the belief in the divine decree and predestination** which include:

- **This belief is one of the greatest incentives for the Muslim to strive to do what pleases Allah in this life.** So, the believer is commanded to adopt means to reach his desired ends putting his trust in Allah, the Almighty, and to believe that the means do not give results except by the Will of Allah, the Almighty, because He is the one Who created the means and the results.

The Prophet ﷺ said: **‘Strive for that which will benefit you, seek Allah's help and do not lose heart or determination. If anything befalls you, do not say: ‘If only I had done such-and-such’; rather, say: ‘Qaddar Allah wa maa shaa fa`al (Allah has decreed and whatever He wills, He does).’ Saying 'if' opens (the door to) the deeds of the devil.’** [Narrated by Muslim]

The Prophet ﷺ also said: **‘Exert the effort, for everyone will find it easy to do such deeds that will lead him to what he was created for.’** [Narrated by Al-Bukhari]

- **Another fruit of the belief in the divine decree and predestination** is that it makes the believer show gratitude to Allah for providing him with bounties and not to be arrogant. Also, he should be patient when Allah tries him with some worldly calamities and should not be annoyed as Allah, the Almighty, says:

[illegible] الحديد: ٢٢ - ٢٣

‘**No calamity befalls on the earth or in yourselves but is inscribed in the Book (The Preserved Tablet), before We bring it into existence. Verily, that is easy for Allah. In order that you may not be sad over matters that you fail to get, nor rejoice because of that which has been given to you. And Allah likes not prideful boasters**.’ (Al-Hadid: 22-23)

- **Another fruits** is that it removes envy from the hearts of people. A believer does not envy other people for the graces and bounties bestowed upon them by Allah. This is because when the envier envies someone, he actually shows displeasure over Allah's destiny and decree as Allah is the One Who has bestowed these graces and bounties upon them.

- **Another fruit is that this belief** instills courage in the hearts of a Muslim to face hardships because he becomes reassured that lives and provisions are all destined by Allah, the Almighty, and that nothing happens to the human except what has been written and decreed for him. Allah, the Almighty, says:

[illegible] التوبة: ٥١

‘**Say, ‘Nothing shall ever happen to us except what Allah has ordained for us. He is our Lord (Helper and Protector)." And in Allah let the believers put their trust.** (At-Tawbah: 51)

We ask Allah to increase our faith and certainty, set us firm to his religion and give us good end. In the next lessons, we will talk -by the Will of Allah- about **the Pillars of Islam.**

The Pillars of Islam

The Two Testimonies

There Is No God Truly Worshipped Except Allah

Our talk in this lesson is on the five Pillars that Islam is based on which are referred to as **the Pillars of Islam**. The Messenger of Allah ﷺ said: '**The superstructure of Islam is raised on five pillars: testifying that there is no god truly worshipped except Allah, that Muhammad is His servant and Messenger, the establishment of prayer, payment of *Zakat*** (obligatory almsgiving), **Pilgrimage to the House (Ka'ba) and the fast of Ramadan**' [Agreed upon]

The First Pillar is the two testimonies of Faith: That is to testify that there is no god truly worshipped except Allah and that Mohammad ﷺ is the Messenger of Allah. (*Ash-Hadu Anla Ilaha Ila Allah Wa anna Muhammadan Rasulu Allah*)

These two testimonies are the keys to Islam and no one can embrace Islam without pronouncing and believing in them.

The Messenger of Allah ﷺ said: '**I have been commanded to fight against the people until they testify that there is no deity truly worshipped except Allah and that Muhammad is the Messenger of Allah, and until they establish the prayer and pay the *Zakat*. If they do so, their blood and property are guaranteed my protection, unless (they commit acts that are punishable) in accordance with Islam, and their reckoning will be with Allah the Almighty**.' [Narrated by Al-Bukhari]

The Messenger of Allah ﷺ also said: '**Anyone whose last words before death were 'There is no god truly worshipped except Allah' will enter the Paradise.'** [Narrated by Abu Dawud]

- **The meaning of 'There is no god truly worshipped except Allah'** is that man must confirm with his tongue and believe in his heart that there is no god truly deserves to be worshiped except Allah, Glorified and Exalted be He. Worshiping other deities than Allah is void and invalid and such deities are being worshiped in falsely and incorrectly.

Hence, 'There is no god truly worshipped except Allah' entails negating true divinity from anything other than Allah, and to affirm it for Him alone. Allah, the Almighty, says:

البقرة: ٢٥٦

'**Whoever disbelieves in *Taghut* and believes in Allah, then he has grasped the most trustworthy handhold.**' (Al-Baqarah: 256)

Imam Ibn Al-Qayyim said: '**The meaning of *Taghut*** is when the servant transgresses the boundary of that which is worshipped, followed or obeyed.' Moreover, Imam Muhammad bin Abdul Wahhab, may Allah have mercy upon him, said: 'the *Taghuts* are many, and their heads are five: Satan, the cursed one, whoever is worshipped and is pleased with it, whoever calls people to worship him/her, whoever claims to know the knowledge of the unseen and whoever rules by anything rather than what Allah has sent down.'[1]

The ultimate purpose for sending the Messengers is **the unification of Allah and worshiping Him alone (*Tawheed*).** Allah, the Almighty, says:

النحل: ٣٦

'**And verily, We have sent among every nation a Messenger (proclaiming): 'Worship Allah Alone, and avoid (or keep away from) *Taghut* (all false deities)'** (An-Nahl: 36)

[1] '*Thalathat Al-Usul wa Adelatuha'*, 'The Three Principles and their Evidences' by Imam Muhammad bin Abdel-Wahhab, may Allah have mercy upon him.

May Allah make us from His sincere true worshipers and who follow the guidance of His honorable Prophet ﷺ. We are pleased with this amount and in the next lesson we will talk- by the Will of Allah - on the meaning of the testimony that **Mohammad ﷺ is the Messenger of Allah.**

The Two Testimonies
Mohammad ﷺ is the Messenger of Allah

We continue our talk on the First Pillar of Islam. We stopped at 'the testimony that Mohammad ﷺ is the Messenger of Allah

- **This testimony means that a Muslim** confirms that Mohammad ﷺ is a servant of Allah, the Almighty, and that Allah sent Him to proclaim His religion and to guide all the creation to believe in the oneness of Allah and to believe in Allah alone as the only truly worshipped god. Allah, the Almighty, says:

سبأ: ٢٨

'**And We have not sent you (O Muhammad) except as a giver of glad tidings and a warner to all mankind**.' (Saba':28) Allah, the Almighty, also says:

الأنبياء: ١٠٧

‘And We have sent you (O Muhammad) not but as a mercy for the worlds’

(Al-Anbiya’: 107)

- **This belief entails** believing in what Prophet Muhammad ﷺ has informed, obeying his commands, avoiding what he forbade and worshiping Allah with only what he has taught.

Allah, the Almighty, also says:

الزمر: ٣٣

‘And he (Muhammad) who has brought the truth and (those who) believed therein, those are the pious and righteous persons.’(Az-Zumar: 33)

النجم: ٣ - ٤

‘Nor does he speak of (his own) desire. It is only an Inspiration that is inspired.’ (An-Najm: 3-4)

النساء: ٦٤

‘We sent no Messenger, but to be obeyed by Allah's Leave.’

(An-Nisa’: 64)

النساء: ٦٥

‘But no, by your Lord, they can have no Faith, until they make you (O Muhammad) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission.’

(An-Nisa’: 65)

- **Believing in the two testimonies in the heart only is not sufficient**, but it is a condition for whoever wants to embrace Islam to pronounce them and to act upon their requirements.

We ask Allah to make us true followers of Prophet ﷺ. We will talk in our next lesson- by the Will of Allah- about a sin that some Muslims do while they think that they are doing good instead.

Innovation in Religion (Bid’ah)

Our discussion in this lesson is on a sin that some Muslims commit while they think they are doing well. That is **innovation in religion**.

Innovation in religion is worshiping Allah, the Almighty, with something that has no foundation in the Islamic Shariah, or to worship Allah in a way different from that of our Prophet Mohammad ﷺ and the rightly guided caliphs, may Allah be pleased with them.

Allah, the Almighty assuredly informed that the Religion of Islam is complete. Allah, the Almighty, says:

المائدة: ٣

‘**This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islam as your religion**.’

(Al-Ma’idah: 3)

Likewise, upon warning his nation against innovations or introducing anything that does not belong to the religion, our Prophet ﷺ said: **‘Whoever introduces into this matter of ours (meaning Islam) something that does not belong to it shall have it rejected.'** [Agreed upon] This means that such a matter will not be accepted.

The Prophet ﷺ also said**: 'I enjoin you to fear Allah, and to hear and obey even if it be an Abyssinian slave, for those of you who live after me will see great disagreement. You must then follow my Sunnah and that of the rightlyguided caliphs. Hold to it and stick fast to it. Avoid novelties, for every novelty is an innovation, and every innovation is an act of misguidance.'** [Narrated by Abu Dawud and graded as Sahih by Al-Albani]

There are different types of innovations. **Some innovations are related to belief** like denying Allah's Names and Attributes, believing in the infallibility of a person other than the Prophets and Messengers, peace be upon them, believing that a certain thing has the ability to cause harm or bring about benefits or bless while Allah has not made it for that reason in addition to other incorrect beliefs that has no origin in the Shariah.

Another type of innovations falls under the category of 'innovative acts' or 'the practical innovations'. These innovations include the following acts:

1- Devising a worship that has no basis in the Islamic Shariah like inventing an unlawful prayer, fasting or holidays such as celebrating the birth of Prophet Mohammad ﷺ and many other invented holidays.
2- Adding a supplement to a lawful worship like adding a fifth *Rak'ah* to the noon prayer believing that this addition is lawful.
3- Performing a lawful worship in an unlawful manner such communal remembrance (with one voice)[1] or washing the feet before the hands in ablution.
4- Appointing specific times for lawful worships rather than the times stated by Shariah such as assigning the day and night of the mid of Sha'ban for fasting and night prayers. Fasting and performing night prayers are lawful in general; however, specifying a particular time for that worship requires evidence from Shariah.

The reasons behind the emergence of innovations include ignorance and lack of knowledge regarding the rulings of the religion, obeying one's desires, siding with persons' opinions and

[1] Using it in an educational context is excluded provided that it should not exceed that purpose or be used permanently.

giving them a priority over the Holy Quran and the Sunnah, imitating the nonbelievers in addition to relying on weak and fabricated Hadiths. Moreover, extravagance in religious matters is the greatest reason for innovations**.**

We ask Allah to make us from among those who follow the Sunnah of the Prophet ﷺ and to protect us from the innovations. We are satisfied with this amount and -by the Will of Allah- the next lesson will be about the Second Pillar of Islam which is the prayer.

The Prayer

Our lesson today is on the Second Pillar of Islam, which is the Prayer.

The prayer differentiates between a Muslim and a nonbeliever as the Prophet ﷺ said**: 'Between a man and polytheism and unbelief is the abandonment of prayer**.**'** [Narrated by Muslim] Prayer is the Pillar of Islam as the Prophet ﷺ said**: 'The essence of this matter is Islam and its pillar is the prayer**.' [Narrated by At-Tirmidhi] **Moreover, it is the first thing about which man will be questioned about on the Day of Resurrection**. If it is sound and complete, the rest of his deeds will be likewise. Otherwise, none of them will be accepted**.** The Prophet ﷺ said**: Indeed the first deed by which a servant will be called to account on the Day of**

Resurrection is his prayer. If it is complete and sound, he is successful and saved, but if it is defective, he has failed and lost.' [Narrated by Abu Dawud, At-Tirmidhi and An-Nasa'i]

- **The prayer is the comfort of the Prophet ﷺ in this worldly life as he ﷺ said: 'And my comfort has been provided in prayer**.' [Narrated by An-Nasa'i] This means that prayer comforts the eye and the heart.
- **The prayer is a connection between the servant and the Lord of the worlds**. Once it is performed sincerely and submissively, it prevents the servant from indecency and evil. Allah, the Almighty, says:

العنكبوت: ٤٥ □ □□ □ □ □ □ □□

'Verily, the prayer prevents from great sins of every kind, and every kind of evil wicked deed.' (Al-Ankabut:45)

- **The prayer can only be correct if it is established according to the teachings of the Messenger of Allah ﷺ** as he ﷺ said: '**Pray as you have seen me praying**.' [Agreed upon] Consequently, a Muslim must be careful to learn the rulings of his prayer and to perform it completely according to the teachings of the Prophet ﷺ and thus he gains its reward and its great positive impact on him.

We are satisfied with this amount and -by the Will of Allah- we will talk about the rulings related to the prayer in the upcoming lessons.

Purity

Our discussion in this lesson is about one of the conditions for the validity of prayer which is **Purity**.
Lexically, purity means entire sanitation and cleanliness of the body. In the Shariah, it means the removal of impurities, dirt and filth.

- **In this sense, purity is divided in to two parts:**

The first part is purity from the two Ritual Impurities. This includes purity from the Major Ritual Impurity (Major *Hadath*) which is removed by Ghusl (complete wash of the body). It also includes purity from the Minor Ritual Impurity (Minor *Hadath*) which is removed by ablution. Purity is normally done by water but it can also be removed by *Tayammu*m (dry or dust ablution) when water is not available or when one is unable to use it.
The second part is purifying the body from *Najasah* (filth). This is done by removing filth from the body, clothes and the place of prayer. However, if the actual filth or impurity is removed, there is no harm if it is impossible to remove its smell or the color.

- Types of filth that must be removed from the body, clothes and the place of prayer include the following: 1) Human urine, excrement and blood[1] (a very small amount of it is overlooked); 2) the urine and waste of animals whose flesh is unlawful (but the urine and wastes of the animals whose flesh is lawful are pure). Other impurities include dead animals- cattle not slaughtered in the prescribed Shari manner[2], the flesh of swine and dog[3], *Madhy* (pre-seminal fluid), *Wadiy* (white penile secretion)[4]. **If impurity is too tiny and difficult to be purified, then it is neglected.**

- **If a Muslim wants to clean what comes out from the two passages** of urine or stool, he cleans himself with water or

[1] The impure blood is the spilled blood like the blood that comes out when an animal is being slaughtered. The blood that remains after slaughtering like the blood in the veins, heart or liver is considered pure.
[2] Dead animals: Animals that are not slaughtered in the prescribed Shari manner. Dead fish and creatures living only in water in addition to dead locusts are excluded from this ruling as they are considered pure without the need to be slaughtered. Also, animals that do not have flowing blood like ants, flies, beetles and the like of them are considered pure although it is not permissible to eat them.
[3] The Prophet ﷺ, said: '**To purify the vessel of any one of you if a dog licks it, wash it seven times, the first of which should be with dust**.' [Narrated by Muslim] Imam An-Nawawi said: if the dog's urine, waste, blood, sweat, hair, saliva or any organ touches a pure object with either of them is wet, it should be washed seven times, one of which is with dust.
[4] *Mdhiy*: it is the thin sticky water that comes out as a result of sexual arousal without ejaculation or flowing and not followed by temporary weakness of the body. It is purified by washing the penis and testicles. If *Madhiy* gets on one's clothes, it is sufficient to sprinkle water. *Wadiy* is a thick white liquid that comes out after the urination. Purifying it is the same as purifying from urine.

wipes the organ with a stone or a handkerchief and the like[5]. Purifying the two passages with water is not a condition before every ablution; however, this is performed only if urine or stool comes out of any of them. Also, passing wind does not require purifying the passage with water.

We ask Allah to purify our hearts and bodies from physical and spiritual impurities. We are satisfied with this amount and in the next lesson -by the Will of Allah- will be about purification from the minor *Hadath*.

Ablution

[5] As for purifying with stones or handkerchiefs and the like, the minimum wiping must not be less than three times in addition to being sure that purity is achieved.

Our talk in this lesson will be about purification from the minor *Hadath* which is achieved by Ablution.

- **Using pure water is a condition for ablution.** If its color, taste, or smell is changed due to impurity, using it for ablution or *Ghusl* becomes invalid.
- **Another condition for ablution is removing anything that prevents water from directly reaching the parts that require ablution such as** clay, dough, wax, thick dyes or nail polish that some women use or any similar substance. The Prophet ﷺ said: '**Whoever performs ablution as I have done, then prays two *Rak'ahs* without letting his thoughts wander, his previous sins will be forgiven**.' [Agreed upon]

The proper steps of ablution that correspond to the guidance of the Prophet ﷺ are as follows:

a. Establish the intention in your heart to perform ablution without pronouncing it loudly.
b. Say '***Bismillah'* (In the name of Allah)** and wash your hands three times.
c. Rinse your mouth and nose three times with three scoops of water. Then wash your face three times. The width of the face is from ear to ear and its length is from the point where the hairline usually begins at the forehead to the end of the beard. If the beard is thin and the skin can clearly be seen beneath it, then it is obligatory to make the water reach the bottom of it. However, if it is thick and the skin cannot be seen through it, the outer surface only has to be washed. It is preferable to run the fingers through it.
d. Wash your hands and arms three times. This must include washing all the way from the finger nails to the elbows and a little past the elbows to ensure the elbows are cleaned fully starting with the right hand and then with the left.
e. Using new water, wipe your head. This involves wetting the hands with water and then wiping the head starting from around the hairline to the back and then bringing the hands in reverse motion back to where one started.

Then, wipe your ears by putting your index fingers in your ears and wipe the back with your thumbs once.[1]

f. Wash your feet three times up to the ankles making sure to wipe in between your toes with your little finger. The ankles are the two prominent bones between the leg and the foot.

- It is obligatory to perform these steps consecutively without waiting for a long time between a step and the one following it.
- At the end of the ablution, it is recommended to say "*Ashhadu an laa ilaaha illa-Allaah, wa ashhadu anna Muhammadan 'abduhu Allah wa rasooluhu*
  (I bear witness that there is no god worthy of worship except Allah alone, and I bear witness that Muhammad is the Messenger and servant of Allah.'[Narrated by Muslim]

We ask Allah to make us from those who seek repentance and who purify themselves. We are satisfied with this amount and -by the Will of Allah- the next lesson will be about the mistakes that some people make during ablution.

[1] The hair that extends beyond the head should not be wiped.

Common Mistakes in Performing Ablution

In our last lesson, we spoke about ablution and how it is performed. In this lesson, we will talk about the mistakes that some people make during ablution which include:

- **Not rinsing the mouth and the nose** which invalidates the ablution. This is because it is part of washing the face which is an obligatory act of ablution.
- **Not washing the hands when washing the arms** considering that it is sufficient to wash them at the beginning of ablution. The correct act is to wash both the hands and the arms together even if they are washed at the beginning of ablution. This is because washing them at the beginning of ablution is a preferable act while washing them with the arms is obligatory.
- **Not washing the elbows, heels or ankles or not taking the washing of these parts seriously.** A warning against this came in the Hadith of the Prophet ﷺ who said: **'Woe to the heels [left unwashed] from the Hell-fire. Perform ablution perfectly and thoroughly.'** [Narrated by Muslim]

The Prophet ﷺ saw a man who left the size of a nail on his foot unwashed and said to him: '**Go back and perfect your ablution**.' [Narrated by Muslim] It came in the Hadith that '**The Prophet ﷺ saw a man praying, but a portion of his foot the size of a dirham was not wet. Upon this, the Prophet ﷺ ordered him to repeat his ablution and Prayer**.' [Narrated by Abu Dawud and graded as Sahih by Al-Albani]

- Another mistake is **washing the body parts or some of them more than thrice which is contrary to the Sunnah.**
- **Another common mistake is the** excessive use of water. Allah, the Almighty, says:

الأعراف: ٣١ □ □ □ □ □ □□ □ □□□

'Waste not by extravagance, certainly Allah does not like those who waste by extravagance.') Al-A'raf: 31)

We ask Allah to make us among those who follow the guidance of the Prophet ﷺ and who follow his footsteps. We will stop at this point and we will talk in the next lesson - by the Will of Allah- about the **rulings of wiping over the** *Khuff* (leather boots) or socks.

Wiping over the *Khuff* (Leather Boots or Socks)

We continue our talk about the rulings of Purity. In this lesson, we will talk about wiping over the *Khuff* (Leather Boots or Socks) and the like[1] which is a mercy from Allah to His servants and a manifestation of the ease of this noble Shariah.

There are four conditions for wiping over the *Khuff* or socks:

1- The Kuff must be pure (clean) because it is invalid to wipe over an impure *Khuff* or socks.
2- *Khuff* or socks must be worn while one has a valid ablution.
3- Wiping *Khuff* or socks is valid for the minor impurity. However, for the major impurity, it is obligatory to remove them and do the whole washing (Ghusl).
4- Wiping must be within the period prescribed by the Shariah. The valid period of wiping is a day and a night for the resident (24 hours) and three days and nights for the traveler (72 hours). The period for wiping starts from the first wipe after the ablution is nullified.

[1] '***Khuff***' refers to what is worn over one's feet and is made of leather. '**Socks**' refer to what is worn over one's feet and are made of wool, cotton, linen or cloth.

The prescribed manner of wiping the Khuff

One should wet his hands and wipe the upper part of the *Khuff* or socks placing his fingers on his toes and wiping to the base of the shins in one wipe.

We ask Allah to enlighten us in jurisprudence and to guide us to follow the Sunnah of the Master of the Messengers ﷺ. We will stop at this point and we will talk in the next lesson - by the Will of Allah- about the Nullifiers of Ablution.

Nullifiers of Ablution

Our talk in this lesson is on the **nullifiers of ablution** and the consequences upon someone whose ablution is nullified:

- **The nullifiers of ablution are:**

1- **Anything that exits from either the front or the rear private parts** (such as urination, defecation and passing wind).

2- **Loss of one's intellect or consciousness** (the loss of the ability to distinguish) whether resulting from insanity, fainting, drinking of alcohol[1] or sleep. This is because minor impurity might occur in these cases. Very light sleep does not nullify ablution. This type of sleep is that during which one remains

[1] Drinking alcohol and consuming intoxicants are among the major sins in Islam. Allah, the Almighty, says:

المائدة: ٩٠

'O you who believe! Intoxicants (all kinds of alcoholic drinks), gambling, *Al-Ansab* , and *Al-Azlam* (arrows for seeking luck or decision) are an abomination of Satan's handiwork. So avoid (strictly all) that in order that you may be successful.' (Al-Ma'idah: 90)

conscious of what passes out of the two passages of urine or stool like the passing out of wind.

3- **Eating camel meat**.

4- **Scholars have different opinions on considering the** touching of the sexual organs directly without a barrier (clothes and so on) as a nullifier of ablution[1]. However, to keep yourself on the safe side, renew your ablution if you do so.

- **It is forbidden for someone whose ablution is nullified by any means of the nullifiers of ablution** to perform the prayers or to touch the Holy Quran except after he makes a new ablution.
- If someone has performed the ablution and then feels suspicious whether his ablution is nullified or not, he does not have to make it again. This is because the certainty (that he still has his ablution) is not nullified by mere doubt.
- Also, if someone has the minor impurity then feels suspicious whether he has performed a new ablution or not, he must perform ablution. This is because the certainty (that he has minor impurity) is not removed by doubt.

We ask Allah to provide us with beneficial knowledge and good deeds. We will stop at this point and we will talk in the next lesson -by the Will of Allah- on **the cases that Obligate *Ghusl* (the whole washing).**

Cases that Obligate *Ghusl* (Whole Washing of the Body)

We talked previously about the rulings of purification from the minor impurity. In this lesson, we will talk about **the cases that obligate ghusl which include:**

1- Ejaculating of semen owing to desire while a person is awake or in a dream.

[1] This includes touching the penis and the anus, touching others' private parts whether young or old. It also includes the woman if she touches her private parts.

2- **Penetration of the male sex organ into the female sex organ** even if semen does not come out. This is based on the Hadith of the Prophet ﷺ: **'when anyone sits between the four parts of a woman and the parts (of the male and female) which are circumcised touch each other (this means penetration of the male organ into the woman's), then ghusl becomes obligatory.'** [Narrated by Muslim] If a man had sexual intercourse with his wife, both of them have to perform Ghusl even if there was no ejaculation

3- **Following menstruation or postpartum bleeding.**

- **One who has the major impurity is also forbidden from the acts forbidden for one who has minor impurity (**such as performing prayer and touching the Holy Quran). In **addition,** it is not permissible for him to recite the Holy Quran, -except for menstruating women and women who are postpartum as they are permitted to recite the Holy Quran without touching it-. Furthermore, it is not permissible for someone with the major impurity to sit in the Mosque.[1]

It is also not permissible to have sexual intercourse with menstruating and postpartum women or to divorce them. They are forbidden to fast or pray, but they should make up what they missed of fasting and not of the prayer.

O Allah! Make us from those who listen to the word and follow the best thereof. We will stop at this point and will talk in the next lesson -by the Will of Allah- about the Description of a Complete Ghusl.

[1] It is permissible for a person with *janaba* (major ritual impurity) to pass through the mosque as Allah, the Almighty, says, "**O you who believe! Approach not Al-Salah when you are in a drunken state until you know (the meaning) of what you utter, nor when you are in a state of *Janaba*, except when travelling on the road till you wash your whole body**" (Al-Nisa' :43)

A Description of a Complete Ghusl from Janabah

In this lesson, our talk is about the description of a complete *Ghusl* from *Janabah* according to the teaching of the Prophet ﷺ. (Janabah is being in major impurity due to sexual intercourse or seminal discharge) The steps for *Ghusl* are as follows:

1- One establishes in his heart the intention to perform ghusl.
2- He says, '*Bismillah*' (In the Name of Allah), washes his hands thrice and then washes his private parts.
3- He performs a complete ablution.
4- He pours three handfuls of water on his head running his fingers through his hair so that water reaches the roots of his hair and scalp.[1]
5- He pours water over the rest of his body beginning with the right side and then the left. He makes sure that water reaches all his body including places where hair grows. It is preferable to rub his body to make sure that water reaches the whole body.

This is the complete description of ghusl according to the teaching of the Prophet ﷺ as reported by Aisha, may Allah be pleased with her: 'Whenever Allah's Messenger ﷺ took the bath of *Janabah*, he cleaned his hands and performed ablution like that for prayer and then took a bath and rubbed his hair, till he felt that the whole skin of the head had become wet, then he would pour water thrice and wash the rest of the body." `Aisha further said, "I and Allah's Messenger ﷺ used to take a bath from a single water container, from which we took water simultaneously.'

As for the *mujzi' ghusl* (brief sufficient type of *ghusl*), it is done in two steps:

1- To intend performing the *ghusl* in the heart.
2- Then to pour water on the whole body with rinsing the mouth and the nose and washing all the places of hair on the body.

We ask Allah to purify our hearts and our bodies. We will stop at this point and will talk in the next lesson -by the Will of Allah- on the rulings of Tayammum

[1] A woman does not have to untie her braids when performing *ghusl*.

Tayammum (Dry or Dust Ablution)

Our talk in this lesson will be on *tayammum* or dry ablution. Sometimes it is referred to as dust ablution.

- ***Tayammum* is a license from Allah, the Almighty, for His servants** and it is an aspect of facilitation in our tolerant Shariah.
- ***Tayammum* is the substitution of water purification (ablution and *ghusl*). It is used when there is no water[1] available or there is insufficient quantity for purification**. Other reasons for performing *tayammum* include cases when someone cannot use water due to illness or when water is rare and it is essentially needed for drinking. Also, a Muslim resorts to *tayammum* if he fears that harm will befall him if he uses water in certain cases such as the case when water is extremely cold and using it will cause physical harm, and at the same time, he has no equipment to heat it.
- *Tayammum* is permissible with every substance of earth that appears on its surface such as dust, mud, rock, sand or clay as Allah, the Almighty, says:

النساء: ٤٣
'**Perform *Tayammum* with clean earth (*Sa'eedan Tayyiban*)**'
(An-Nisa':43)

'Sa'eedan'* (clean earth)** includes whatever appears on the surface of the earth. ***'Tayyiban' means clean and pure. One can put dust or sand in a vessel and use it for *tayammum*.

- **How to perform *tayammum*:**

One should first make the intention that he is performing tayammum to purify himself. He should say *Bismillah* (in the Name of Allah) and

[1] One must search for water in his surrounding and if he does not find it, or become certain of its absence, ha can make tayammum.

strike the earth once with the palms of his hands. Then, he should wipe his face with his palms, and then wipe his hands. After completing tayammum, he says the *Adhkar* "words of remembrance of Allah" that are usually said after ablution.

- It is obligatory to perform the steps of *tayammum* in sequence and there must not be a long period of time between wiping the face and wiping the palms.

- **Rulings of *Tayammum*:**

- *Tayammum* is nullified by all the things that nullify a normal ablution. They include the nullifiers of ablution and the mandatory reasons for *Ghusl*.
- The one who performed *tayammum* to purify himself from *janabah* or from major or minor Hadaths becomes impure once the excuse that permitted him to perform *tayammum* does not exist anymore. Yet, he does not have to repeat the prayers.
- If one intending to perform *tayammum* finds a quantity of water that is just enough to purify some parts of his body, he should use it for those parts and perform *tayammum* for the rest of the parts.

May Allah benefit us with what we hear and with what he guided us to do. We will stop at this point and we will talk in the next lesson -by the Will of Allah- on the rulings of purity (cleanliness) for women.

Purity Rulings for Women

In this lesson, we will talk about the rulings concerning the purity (cleanliness) of women[1]. Before proceeding, it is worth mentioning that a Muslim woman must learn the women-related Islamic rulings. We all must teach these rulings to our families and relatives and guide them to what benefits them in their religion and in the worldly affairs regarding their creed, purity, prayers, morals and so on.

Two of the Islamic rulings concerning women are the rulings of *Haydh* (menstrual bleeding) and *Nifaas* (Post-Natal bleeding):

- ***Haydh*** (**menstruation**) is the blood that naturally comes out from the womb of an adult woman on certain known times.
- There is no time limit to the beginning of menstrual blood flow, nor to its end, or its minimum or maximum period of time. However, when it is found with its known characteristics, it is considered menstruation[2].
- **As for *Nifaas* (postpartum),** it is the blood that comes out from the woman when she gives birth, or prior that by two or three days during labor "birth pain'. There is no limit to the minimum duration for *Nifaas* but the maximum duration for it is forty days.
- Both the menstruating and postpartum women are forbidden from prayers and fasting. They are ordered to make up for their missed fasts (by fasting at other times) but they are not

[1] Further details are found in ' Resalah fi Ad-Dimma' Al-Tabi'yyah Len-Nisa' by Sheikh Mohammad bin Uthaymeen, may Allah have mercy upon him.
[2] Haydh 'menstrual' blood is thick, stinky, with bad smell, and not clotted.

ordered to make up for missed prayers. Also, it is forbidden for them to have sexual intercourse, be divorced or enter the mosque. Moreover, it is forbidden for them all the acts that are forbidden for the one who has minor *hadath*. They also have to do *ghusl* when they become pure.

- If a woman has *Haydh* or *Nifaas* at the time of a certain prayer and before she prays it, she is not obliged to make up for the missed prayer. However, if she delayed the prayer until there was no time to establish it, then she must make up for it.
- If the woman with *Haydh* or *Nifaas* gets pure and purified herself with *Ghusl* before the time of a prayer is out, she is obliged to establish this prayer and the prayer before it if they are from the prayers that are permissible to be combined. This means, for example, that if she gets pure at the time of Al-Asr prayer, she is obliged to perform the Dhuhr and Asr prayers. Likewise, if she gets pure at the time of *Isha* prayer, she is obliged to perform *Maghrib* and *Isha* prayers. However, if she gets pure at the times of *Fajr, Dhuhr* or *Maghrib* prayers, she is obliged to perform the only prayer in which time she gets pure.

- ***Istihadah* blood flow** is the blood that comes from the lowest part of the womb. It occurs to some women during unusual times[1].

- **The rulings of *Istihadah* are similar to those of purity**. However, a woman experiencing *Istihadah* is obliged to observe the following points:

1. She needs to perform ablution for every prayer as the Prophet ﷺ said: "**And perform ablution for every prayer and then pray.'** [Narrated by Al-Bukhari) This means that she must perform ablution for the obligatory prayer only when the time of the obligatory prayer is due.[2] As for the other prayers that are not restricted by specific time, she performs ablution whenever she intends to establish any of them.
2. If she wants to perform ablution, she has to wash the blood away and use a bandage or piece of cloth with cotton to

[1] *Istihadah* blood is thin but not thick, not stinky and clots after emerging.

[2]

cover her private part in order to prevent the blood flow. Instead, she can use what is called sanitary pads that are used by women in our time.

We ask Allah to bless us with internal and external purification. We will stop at this point and we will talk in the next lesson -by the Will of Allah- about the conditions for the prayer to be valid.

Conditions for the Validity of Prayer (1)

Our talk will be about prayer rulings. There are a number of **conditions** which need to be fulfilled before and during the prayer to be valid. Prayer also has **pillars** that must be fulfilled; otherwise prayer becomes invalid. Prayer also has **duties** that must be observed, too.

- **The conditions for the validity of prayer are:**

- **Islam (**Prayer is not accepted from a non-Muslim**)**
- **Sanity and Consciousness** (Prayer is not obligatory upon the insane)
- **The Ability to distinguish** (prayer is required only when the person (child) is able to distinguish between good and bad and is able to understand and appreciate fully what is to be recited, performed etc.

So, prayer is not valid if performed by a disbeliever, an insane or an intoxicated person. It is not considered (valid) from those under the age of discrimination which is the age of seven.

- **Other conditions include performing the prayers when their times is due** as Allah, the Almighty, says:

النساء: ١٠٣
'Verily, the prayer is enjoined on the believers at fixed hours.'[An-Nisaa: 103]

- **The timings of the five obligatory prayers are as follows:**
  - ***Dhuhr* Prayer:** Its time starts when the sun begins to incline towards the west after it was in the middle of the sky. This can be recognized by seeing the shadow in the east side after it disappears from the west side. The time of Dhuhr ends when the length of the shadow of an object is as its original length (unlike the shadow that occurs at the time of its incline towards the west (*Zawal*)[1]

- ***Asr* Prayer**: Its time starts with the end of the time of *Dhuhr* and extends until the sun becomes yellow. If someone delays *Asr* prayer for a valid excuse, the time extends till the sunset.[2]
- ***Maghrib* Prayer**: Its time starts from sunset. That is after the sun disappears completely and continues until the end of twilight. Twilight is the redness which remains in the horizon after sunset.
- ***Isha* Prayer**: Its time starts from the end of the time of *Maghrib* when the twilight disappears and continues up to mid-night. In case of necessity, its time extends till dawn
- ***Fajr* Prayer**: Its time begins at the emergence of the second dawn and continues until the sun rises. The second dawn (also called the true dawn) is the whiteness that appears in the horizon from the east extending from the north to the south.[3]

[1] That is because when the sun rises, every object has its shadow from the west side. This shadow begins to decrease as the sun continues to rise in the sky. When it reaches the middle of the sky, which is the meridian state, the shadow almost disappears except for a small part of it, known as the shadow of the meridian, and it differs according to the month.

[2] It is not allowed to delay *Asr* prayer until after the sun becomes yellow unless there was a necessity provided that it must be performed before sunset. The same is also true for *Isha* prayer as it is not allowed to delay it until after midnight unless there was a necessity provided that it must be performed before dawn.

The times of prayers were mentioned in detail in the Hadith narrated by Abdullah bin Amr, may Allah be pleased with him, who reported that the Prophet ﷺ said: **'The time of the *Dhuhr* prayer is when the sun passes the meridian and a man's shadow is the same (length) as his height, (and it lasts) as long as the time for the *Asr* prayer has not come; the time for the *Asr* prayer is as long as the sun has not become pale; the time of the *Maghrib* prayer is as long as the twilight has not ended; the time of the *Isha* prayer is up to the middle of the average night and the time of the *Fajr* prayer is from the appearance of dawn, as long as the sun has not risen'** [Narrated by Muslim].

- It is preferable to establish prayers at their early time except for *Isha* as it is preferable to delay it unless there is a hardship for doing so. Also, it is preferable to delay Dhuhr prayer during very hot days till the heat cools down.
- Whoever missed a prayer must establish it as soon as he remembers in the right order. If he forgets to establish it in its right order or if he is ignorant of the obligation of establishing prayers in the right order, he is not to be blamed. In addition, if he fears that the time of the current prayer may go out, then the obligation of establishing prayers in the right order is dropped.

We ask Allah to make us and our offspring among those who establish prayers on their proper times. We will stop at this point and we will talk in the next lesson -by the Will of Allah- about the rest of the conditions of prayer.

Conditions for the Validity of Prayer (2)

[3] The first dawn (the false dawn) extends from the east to the west. It continues for a short period of time, then the sky starts to darken again, unlike the second dawn where the light keeps increasing.

In the previous lesson, we talked about the conditions for prayer and we mentioned the following: 1) Islam (being a Muslim), 2) sanity and consciousness, 3) the ability to distinguish, 4) establishing prayer when its prescribed time is due.

Other conditions for the prayer to be valid include:

- **Concealing of *Awrah*** by wearing clothes that do not describe what is beneath them. The *Awrah* of a man includes the area between the navel and the knees. However, the whole body of a woman is considered *Awra*h during prayer except for her face and palms. If she performs prayers with the presence of men rather than her *Maharim* (men whom she is prohibited from getting married to), she must cover her entire body.

It is worth mentioning that some men wear short clothes or shorts that may reveal part of the thigh or the bottom of the back which are parts of the *Awrah*. The prayer of such men is invalid.

Moreover, if one prays in see-through clothing that shows the color of the skin, his prayer is not valid.

- **One of the conditions for the validity of prayer is the purification from the major and minor *hadaths*** as we have explained in detail earlier.
- **Another condition for the validity of prayer is removing all filth** from the body, clothes and the place of prayer.

Whoever finds filth on his body or clothes after finishing a prayer not knowing or forgetting when this filth occurred, his prayer is valid. If he notices the filth during the prayer and he is able to remove this filth without uncovering his *Awrah*, he needs to remove it and continue his prayer.

- **Facing the direction of *Qiblah*[1] is another condition for the validity of payer.** The *Ka'bah* in Makkah is the *Qiblah* for Muslims.
- **A further condition is establishing the intention** in the heart to perform the prayer. It is not permissible to pronounce it loudly.

[1] Voluntary prayers on a ride during travelling like a car or a plane and so on is excluded and one can pray in any direction that his ride is facing.

A prayer turns invalid if performed on burial ground except for the funeral prayer. Also, prayer in camels' resting places is invalid[2].

O Allah! Make us from those who establish prayers properly in the way that you are pleased with. We will stop at this point and we will talk in the next lesson -by the Will of Allah- on the pillars of prayer.

[2] The place where camels are kept or where they kneel down after drinking or when they wait to drink

Pillars of Prayer

We talked about the conditions of prayer in our last lesson. In this lesson, we will talk about the **pillars of prayer**.

It is not permissible to leave out or abandon the pillars of prayer or forget any of them either deliberately or unintentionally. The pillars of prayer are:

- **The first pillar** is 'Al-*Qiyam'*. That is prayer is to be performed in a standing position if a person is physically capable to do so as the Prophet ﷺ said: '**Perform your prayer while you are standing but if you are unable, perform it while you are sitting, and if you are still unable, perform it while you are on your side.'** [Narrated by Al-Bukhari] This is applied in obligatory prayers. As for *Nafila* 'voluntary prayers', it is permissible to be performed sitting down without having any legitimate excuse but you will get half of the reward as it was narrated in the Hadith: '**And whoever performed the prayer while sitting will have half the reward of that who performs it while standing**.' [Narrated by Al-Bukhari].
- **The second pillar is saying *'Takbirat Alihraam*'.** That is to say '*Allahu Akbar'* (Allah is the Greatest) at the commencement of the prayer as the Prophet ﷺ said: **'Then, face the *Qiblah* and say '*Allahu Akbar*'** [Narrated by Al-Bukhari]
- **The third pillar** is reciting Surat *Al-Fatihah* in every *Rak'ah* as the Prophet ﷺ said: '**The prayer is not valid if one does not recite *Fatihat Al-Kitab*** (*Surat Al-Fatihah*)' [Agreed upon] Reciting *Al-Fatihah* is not required from those who came late and catch up with the Imam while he is already in *Ruku'* 'bowing posture', or even before *Ruku*' but he could not recite it.
- **The fourth pillar** is '*Ruku'*. This is the bowing posture whereby the head and the back are positioned on the same level and both hands are rested on the knees with the fingers spread apart.
- **The fifth pillar** is raising the head up from the *Ruku'* position.
- **The sixth pillar** is standing upright in the same position before *Ruku'*.

- **The seventh pillar** is prostration. That is prostrating oneself in such a way that the following seven part of the body are firmly placed on the ground: the forehead, the nose, the hands, the knees, and the bottom surface of the toes of both feet.
- **The eighth pillar** is raising the head from the prostration position.
- **The ninth pillar** is sitting upright during the pause between the two prostrations.
- **The tenth and the eleventh pillars** are reciting the final '*Tashahud*' and the sitting for it. Recitation the '*Tashahud*' (words of witness) is done silently with the known supplication: "*All Salutation is due to Allah and all Prayer and everything* pure….."
- **The twelfth pillar** is *'At-Tasleem'*. That is to conclude the prayer with the words of peace "*Assalamu 'Alaikum wa Rahmatullah*" which mean 'Peace and mercy of Allah be upon you'.
- **The thirteenth pillar** is 'Observing tranquility while in prayer'. This is fulfilled by staying calm and still during each action of the prayer even if it was short.
- **The fourteenth pillar** is performing all the pillars in the right order.

O Allah! Educate us in religion and teach us what will be beneficial for us in this life and in the Hereafter. We will stop at this point and we will talk in the next lesson -by the Will of Allah- on the rulings regarding omitting or forgetting one or more of these pillars.

Rulings on Omitting or Forgetting any of the Pillars of Prayer

We talked about the fourteen pillars of prayer in the previous lesson. In this lesson, we will talk about the rulings regarding **omitting or forgetting** any of the pillar of the prayer.

- When anyone forgets or omits *Takbirat Alihraam*', his prayer is not established yet and he does not actually start his prayer.
- When anyone forgets or omits any of the other pillars intentionally, his prayer turns to be invalid. However, there are some points to be clarified if he forgets a pillar unintentionally. These include the following:
  a- If he remembers the pillar before he reaches the same pillar in the following *Rak'ah*, he has to return and complete the pillar which he forgot. When he completes his prayer, he has to do '*Sujud Al-Sahw'* (the two prostrations of forgetfulness at the end of the prayer).

An example of this is when someone forgets *Ruku'* 'bowing posture' and then remembers it while he was in the prostration position within the same *Rak'ah* or during the reciting of the Holy Quran in the next *Rak'ah*. In this case, he should leave the prostration or the reciting of the Holy Quran and return to complete the *Ruku'* which he forgot. Then he completes his prayer and performs '*Sujud Al-Sahw*' at the end of the prayer.

b- If he remembers the pillar after he reaches the same pillar in the following *Rak'ah*, he has to cancel the *Rak'ah* in which he forgets the pillar and consider the current *Rak'ah* instead of it. Then, he completes his prayer and performs '*Sujud Al-Sahw'* at the end of the prayer.

An example of this is when someone forgets the *Ruku'* of the first *Rak'ah* and remembers it during the *Ruku'* of the second *Rak'ah*. In this case, the first *Rak'ah* is cancelled and the current *Rak'ah* is considered to be the first *Rak'ah* for him. After he completes his prayer, he performs '*Sujud Al-Sahw'*.

c- If someone remembers that he forgets doing a pillar only after '*At-Tasleem'* and that pillar is related to the last *Rak'ah*, he has to re-perform it along with what follows it and then performs '*Sujud Al-Sahw'* at the end of the prayer. However, if the forgotten pillar is related to a previous *Rak'ah*, he has to perform a complete *Rak'ah* if there is not a long period of time between *At-Tasleem* and his remembering. However, if he remembers the missing pillar a long time after *At-Tasleem* or if his ablution becomes nullified, he has to perform the whole prayer again.

We ask Allah to make us from those who perform and complete their prayers in the best manner. We will stop at this point and we will talk in the next lesson -by the Will of Allah- on the duties of prayer.

The Duties of Prayer

In the previous lesson, we talked about the pillars of prayer and their related rulings. In this lesson, we will talk about the **Duties of Prayer** (*Wajibat*) which are:

1. All of the *Takbirat* (that is saying '*Allahu Akbar* which means 'Allah is the Greatest') in the prayer except for *Takbirat Al-Ihram* as it belongs to the pillars of prayer.
2. Saying '*Sami'a Allahu Liman Hamidah*' which means 'Allah hears whoever praises Him' by the Imam and by anyone praying alone. However, it is not said by the one praying behind the Imam.
3. Saying '*Rabbana Walaka Alhahmd*' which means 'O Our Lord! All praises be to you' by the Imam, anyone praying alone, and those praying behind the Imam in congregational prayers.
4. Saying *'Subhana Rabbiya al Adhim'* which means 'All praises be to my Lord the Greatest' in *Ruku'* position. It is preferable to repeat it three times or more.
5. Saying '*Subhana Rabbiya Al-A'la'* which means 'All praises be to my Lord the Most High' in the prostration position. It is preferable to repeat it three times or more.

6. Saying the first *Tashahud* (that is to say '*At Tahiyyatu Lilahi Wasalawatu Watayyibat. Assalamu Alayka Ayyuh An-Nabiyu Wa Rahmatullahi Wa Barakatuhu. Asalamu Alayna Wa Ala Ibadi-Allahi As-Salihiyn. Ash-Hadu An la Ilaha Illa Allah Wa Ash-Hadu anna Muhammadan Abduhu Wa Rasuuluh.)* [Agreed Upon]
7. Sitting for the recitation of the first *Tashahud*.

- If someone omits one of these duties deliberately, his prayer becomes invalid.
- Whoever omits any of these duties out of forgetfulness or ignorance can compensate for that by performing *Sujud Al-Sahw*.

We supplicate to Allah, the Almighty, to bestow upon us the useful knowledge and to guide us to do the righteous accepted deeds. We will stop at this point and we will talk in the next lesson -by the Will of Allah- about the etiquette of walking to prayer.

The Etiquette of Walking to Prayer

In the previous lessons, we talked about the conditions, pillars and duties of prayer. In this lesson, we will talk about the etiquette of walking to prayer:

- Performance of the prayer together with the other Muslims in congregation at Mosques is a duty required from every male Muslim according to what Allah, the Almighty, says:

البقرة: ٤٣

'**and bow down or submit yourselves with obedience to Allah along with Ar-Raki'un (those who bow to Allah)**,' (Al-Bakara: 43)

Moreover, it came in the Hadith narrated by Imam Muslim in his book of authentic Hadiths that the Prophet ﷺ said: '**I sometimes thought of ordering for the prayer to be commenced, and I would appoint a man to lead the people in prayer, and then I would go, along with some men having bundles of firewood, to the people who are not attending the prayer and burn their houses with fire upon them**'

- It is preferable to perform ablution before going to the mosque and to walk calmly and peacefully as the Prophet ﷺ said: '**When the words of Iqama are pronounced, do not come to (prayer) running, but go with tranquility, and pray what you are in time for, and complete what you have missed**.' [Agreed upon]
- One should enter the mosque with his right foot first, saying: '***Allahumma eftah li abwaba rahmatika*. (O Allah! Open to me the gates of Your mercy)** [Narrated by Muslim]
- One should exit the mosque with his left foot saying: '***Allahumma enni as'aluka min fadhlik'* (O Allah, bestow Your bounty upon me)'** [Narrated by Muslim]
- It is also preferable to go early to the prayer so that one does not miss *Takbirat Al-Ihram*, be among the first row, stands closer to the Imam and observes straightening the rows and closing the gabs between the performers of prayer.
- Upon entering the mosque, it is preferable for the person not to sit before performing the two *Rak'ahs* of greeting the mosque as the Prophet ﷺ said: '**When anyone of you enters the mosque, he should perform two *Rak'ah* (of voluntary prayer) before sitting**.' [Agreed upon]

O Allah! Encompass us with your mercy and forgiveness, and save us with your generosity. We will stop at this point and we will talk in the next lesson -by the Will of Allah- about the correct description of the prayer according to the Sunnah of our Prophet Muhammadﷺ.

Description of Prayer

Our talk in this lesson will be about the detailed description of how to perform the prayer according to the Sunnah of the Prophet ﷺ.

- When a Muslim wants to perform the prayer, he stands up facing the *Qiblah,* raises his hands up to the level of the shoulders or his earlobes and says *'Allahu Akbar*' directing his eyes downwards at the spot of prostration.
- Then he places both hands over his chest with the right hand over the left or slightly above the navel or lower than the navel. There are some manners and positions of placing hands when standing in prayer:
  1. Either the performer of prayer places his right hand on his left hand, wrist and forearm.
  2. Or, he can place his right hand over his left arm.
- Then he recites the opening supplication for the prayer '*Subhanaka Allahumma wa Behamdika wa Tabaraka Esmuka wa Ta'ala Jadduka wa La Illaha Ghairuka'* which means: (O Allah! I declare You as far removed from every imperfection and deserving of all the Praise. Blessed is Your name. Exalted is Your Majesty, and there is no god truly worshipped except You) or any other supplication from the Sunnah. Then he says: '*A'udhu Billahi Mina Ash-shaitan Arrajeem'* (I seek refuge with Allah from Satan, the cursed), *'Bismillahi Ar-Rahman Ar-Raheem'* (In the Name of Allah, the Most Gracious, the Most Merciful), and then recites *Surat Al-Fatihah*. At the end of *Al-Fatihah*, he says 'Ameen'. This is recited loudly in loud prayers and silently in silent prayers.
- After reciting *Al-Fatihah*, he can recite other *Surahs* (chapters) from the Holy Quran completely or partially in the first two *Rak'ahs*.
- Then he raises both hands up to the level of the shoulders or the earlobes saying '*Allahu Akbar*' and bows down for *Ruku'* placing his hands over his knees with his fingers spread, positioning his head and back on the same level, straightening his back while maintaining calmness and tranquility during *Ruku'* saying- three times or more-, '*Subhana Rabbiya al A'dheem'* (Glorified is my Lord the Great).
- Then, he raises his head from the '*Ruku*' position lifting both hands up and saying: '*Sami'a Allahu Liman Hamidah*' which means, (Allah hears whoever praises Him). This is required from the Imam and from the person who prays alone but not from those following the Imam in a congregational prayers.
- After Standing up, he says: '*Rabbana Wa Laka Alhamd*' which means: (Our Lord, praise be to You). He also may say one of

the following: *'Rabbana laka al hamd.'*, '*Allahuma Rabbana wa laka al hamd*' or '*Allahumma Rabbana laka al hamd*'. It is advisable to recite further supplications from the Sunnah.

- Then he says, '*Allahu Akbar'* and proceeds to prostration without raising his hands. He prostrates on his seven parts (the forehead, the nose, both palms of the hands, both knees, the bottom parts of the toes of both feet) having his fingers and toes pointed towards the direction of the *Qiblah*, placing his hands parallel to his shoulders or his ears, firmly placing his forehead and nose on the ground, keeping his arms above the ground and keeping distant between his thighs with his abdomen raised away from his thighs. He should follow this description as far as he can without bothering the performers of prayer beside him. While in the prostration position, he says '*Subhana Rabbiya Al A'la'* (Glorified is my Lord the Exalted) three times or more. It is also recommended that he recites as many supplications as possible as the Prophet ﷺ said: '**A servant becomes nearest to his Lord when he is in prostration. So increase supplications in prostrations.' [N**arrated by Muslim]
- Then, he raises his head from prostration saying '*Allahu Akbar*' and sits up resting on the left foot flattened on the ground while the right foot is erected[1]. While in this position, he places his right hand on his right thigh and his left hand on his left thigh close to the knee or on the knee. He maintains calmness while sitting saying: '*Rabbi Ighfirlii'* which means: "O my Lord, forgive me" and repeats this supplication three times or more.
- Then he prostrates again saying '*Allahu Akbar*' and repeats what he has done in the first prostration.
- Then, saying '*Allahu Akbar'*, he raises his head and stands up for the second *Rak'ah* which is performed in the same manner as the first *Rak'ah*.
- Upon completing the second prostration, he takes a sitting for the *first Tashahud* in the prayers consisting of three or four *Rak'ahs* resting on the left foot flattened on the ground while the right foot is erected. He places his hands on his thighs rounding the thumb and the middle finger in a ring-shaped form and closing his little and ring finger and pointing out with his index finger. Instead, he can close all the fingers of his right hand pointing out with the index finger and looking at it.

[1] Or, he can erect both of his feet and sit on his heels.

At this point, he says: '*At Tahiyyatu Lilahi Wasalawatu Watayyibat, Assalamu Alayka Ayuha An-Nabiyu Wa Rahmatullahi Wa Barakatuhu, Asalamu Alayna Wa Ala 'IbadiL Allahi- AS-Salihieen. Ash-Hadu An la Ilaha Illa Allah Wa Ash-Hadu Anna Muhammadan 'Abduhu Wa Rasuuluh.'* [Agreed upon]

- After that, he stands up raising his hands and saying: '*Allahu Akbar*' and recites *Surat Al-Fatihah* for the third and fourth *Rak'ahs*.
- Next, he sits for the final *Tashahud* in *Tawarruk* position. That is to sit with his left upper thigh on the ground while extending his left leg beneath his right thigh, erecting his right foot upright and sitting on his buttocks[1].At this point he recites the final *Tashahud* which is the same as the first *Tashahud* but he adds: *'Allahumma Salli Ala Muhammad Wa Ala Aali Muhammad, Kama Salayta Ala Ibrahima Wa Aala Aali Ibrahim, Innaka Hamidon Majeed. Allahumma Barik Alaa Muhammad Wa Alaa Aali Muhammad Kama Barakta Ala Ibrahim Wa Alaa Aali Ibrahim, Inaka Hamidon Majeed'* [Narrated by Al-Bukhari]
  He then asks for Allah's protection from four trials and evils saying: '*Allahumma Inii A'udhu Bika Min Adhabi Jahannama, Wa Min Adhabil Qabr. Wamin Fitnat Al Mahyaa Wal-Mamat, Wamin Sharri Fitnat Al Masih Ad-Dajjal*' (My Lord, I seek Your protection from the torment of Hell, from the torment of the grave, from the trials in lifetime and after death, and from the impostor Masih Ad-dajaal' [Narrated by Muslim] After this, he can make further supplications with what he wants.
- Having completed the final *Tashahud*, he terminates the prayer by turning his face towards the right and says '*As-Salamu Alaykum Wa Rahmatu-Allah*', and then turns his face towards the left and says '*As-Salamu Alaykum Wa Rahmatu-Allah*' which means: 'Peace and mercy of Allah be upon you.'
- After completing his prayer, he says '*Astaghfiru Allah*' (I seek Allah's forgiveness) three times and says *'Allahumma Anta As-Salaam Wa Minka As-Salaamu Tabarakta Yaa Dha Al- Jalali Wa Al- Ikraaam'* (O Allah, you are the source of peace and from You comes peace, Exalted You are, O Lord of Majesty and

[1] Or he can flatten his right foot, and places his left foot under his right thigh and shin.

Honor). He may recite after-prayers supplications that are mentioned in the Sunnah.

We will stop at this point and we will talk in the next lesson -by the Will of Allah- about the common mistakes in prayer.

Common Mistakes in Prayer (1)

We talked about how prayer is performed in the previous lesson. In this lesson, we will talk about the mistakes that people commit in prayer. We will mention them briefly so that people can avoid them.

- **One of the mistakes is declaring the intention to perform the prayer loudly**. This is an act of innovation that neither the Prophet ﷺ nor his Companions used to do it. Rather, the intention is established in the heart as it is not permissible to pronounce it openly.
- **Upon entering the mosque while the Imam is already in *Ruku'* position, some people directly preform *Takbirat Al-Ihram* while bowing down with the Imam which invalidates the prayer**. This is because *Takbirat Al-Ihram* must be performed in the standing position and then one has to say *'Allahu Akbar'* again and bows down for *Ruku'*. However, if one performs *Takbirat Al-Ihram* while in the standing position

and omitted saying *'Allahu Akbar'* for *Ruku'*, his prayer is still valid.

- **Some people hasten to the prayer as they hear the *Iqama* (the call to start prayer) so as not to miss the *Rak'ah*.** This act contradicts the Prophet's Sunnah as he ﷺ said: **'When you hear the *Iqama*, proceed to offer the prayer with calmness and solemnity and do not make haste. And pray whatever you are able to pray and complete whatever you have missed.'** [Narrated by Al-Bukhari] Hence, it is from the Sunnah to walk peacefully and calmly to the prayer.
- **Not arranging and straightening the rows in prayer is another mistake**. The Prophet ﷺ said: '**Straighten your rows as the straightening of rows is part of the perfection of prayer.'** [Narrated by Al-Bukhari and Muslim] The right way to do so is arranging the rows by aligning the shoulders and heels.
- **Another mistake is joining the congregational prayer after eating garlic or onions.** In this sense, the Prophet ﷺ said: **'He who eats garlic or onion should remain away from us or from our mosque and stay in his house.'** [Agreed upon] This is applicable to any similar thing with unpleasant odors such as the smell of cigarettes. Smoking by itself is already forbidden while causing harm to other performers of prayer by its unpleasant odor is another sin.
- Finally, crossing the fingers during prayer or when one heads to the mosque is also a mistake. This is detestable (*Makruh*) as the Prophet ﷺ said: '**If any of you performs ablution perfectly, and then goes out intending for the mosque, he should not cross the fingers of his hand because he is already in prayer.'** [Narrated by Abu Dawud and graded as Sahih by Al-Albani]

May Allah protect us from the mistakes and errors and forgive our shortcomings. We will stop here and we will continue our talk -by the Will of Allah- in the next lesson.

Common Mistakes in Prayer (2)

We will continue our talk about what we started with in the previous lesson regarding the mistakes committed by some people in payer:

- **One of the mistakes is not taking the adornment for prayer**. Some people attend prayers, especially dawn prayer, wearing sleepwear, pajamas, tracksuits or clothes that are too shabby to wear at work or in public occasions. Allah, the Almighty says:

الأعراف: ٣١ □□□□□□□□□□□□

‘**O Children of Adam! Take your adornment (by wearing your clean clothes), while praying**’ (Al-A’raf: 31)

- **Another mistake is resting on a wall or a column during obligatory prayers without any proper excuse**. This invalidates prayer because standing up is one of the pillars of prayer when one is able to do so.
- **One more mistake is looking up to the sky during prayer which is strictly forbidden**. In the Hadith narrated by Al-Bukhari, Anas, may Allah be pleased with him, reported that the Prophet ﷺ said: ‘**How is it that some people raise their eyes towards the sky during the prayer?" He stressed (this point) and added, ‘People must refrain from raising their eyes towards heaven in prayer, or else their sights will certainly be snatched away**’
- **Another mistake is saying ‘*Ista’anna Bellah*’ (we ask Allah for help) when the Imam recites ‘*Iyyaka Na’budu wa Iyyaka Nast’een’*.** Undoubtedly, this is against the Sunnah and Imam An-Nawawy, may Allah have mercy upon him, considered it an act of innovation.
- **Among the mistakes is that some people raise their voices while they are reciting the Holy Quran or saying the supplications behind the Imam which distracts the performers of prayer on either side**. The Prophet ﷺ said: ‘**Indeed a person of you who is praying is calling upon his Lord secretly, so you should not raise your voices while reciting the Holy Quran lest you disturb other believers.**’ [Graded as Sahih by Al-Albani]
- **Finally, from the mistakes is that some** performers of prayer **do not say ‘Amin’ with the Imam** although the Prophet ﷺ said: **‘When the Imam says Amin, say Amin, for if a person's ‘Amin’ coincides with the ‘Amin’ of the angels, his previous sins will be forgiven**.’

Ibn Shihab said that the Prophet ﷺ used to say ‘Ameen’. [Narrated by Al-Bukhari]

May Allah grant us the proper understanding of *Fiqh* and guide us to follow the Sunnah of the Master of the Messengers ﷺ. We will stop here and we will continue our talk -by the Will of Allah- in the next lesson.

Common Mistakes in Prayer (3)

We will continue our talk about the mistakes in prayer.

- **Among these mistakes** is that the *Masbuq* (a person who has joined the Imam after one *Rak'ah* or more) does not directly join the prayer when the Imam is in the prostrating or sitting positions but waits for the Imam to stand up. Rather, he must join the prayer as soon as he arrives whatever the pillar the Imam is doing. The Prophet ﷺ said in this regard: **'If the prayer has already started, pray all the same behind the Imam until he finishes the prayer, and then make up for what you have missed**.' [Narrated by Al- Bukhari]
- **One of the mistakes that invalidate the prayer is prostrating down without the seven determined parts of the body touching the ground**. The Prophet ﷺ said: '**I have been ordered to prostrate on seven bones: the forehead (and pointed with his hand to his nose), both hands, both knees and the ends of the feet.'** [Agreed upon] While prostrating, some performers of prayer raise their feet a bit up the ground or put one on top of the other. Some others overlook the fact that their foreheads and noses must touch the ground. All these mistakes invalidate the prayer.
- **Extending the forearms on the ground while prostrating is another mistake**. The Prophet ﷺ forbade this position in prayer and said: '**When you bow down, be balanced, and do not spread your forearms on the ground like a dog does when he sits down**.' [Agreed upon] '*Balanced'* means that the body should not be contracted or completely relaxed. The performer of prayer must take care to keep the arms clear off the ground and the body, neither to stick the belly against the thighs nor to bring the legs close to the knees in the position of prostration. He must take care to observe these rules without exaggerating in order not to disturb the performers of prayer at his either sides.
- **Another mistake is not following the Imam while performing the rites of prayer.** An example of this is anticipating the Imam, performing the acts at the same time as him or even lagging behind him. The Prophet ﷺ said, '**The Imam was appointed to lead the prayer. When he pronounces the *Takbir*, pronounce after him; when he bows, bow after him; and when he straightens up, straighten up (after him).'** [Agreed upon] The Prophet ﷺ

also said**: 'Is not one of you afraid, if he raises his head before the Imam, to see his head transformed into the head of a donkey, or that he himself is transformed into a donkey?**' [Narrated by Al- Bukhari]

May Allah allow us to benefit from useful knowledge and enlighten us with His light. We will continue our talk -by the Will of Allah- on the same subject in our next lesson.

Common Mistakes in Prayer (4)

We will continue to enumerate the common mistakes in prayer in order to remind ourselves of them and to draw the attention of the performers of prayer to these errors.

- **A mistake that invalidates the prayer is the failure to achieve tranquility in prayer**. Abu Hurairah, may Allah be pleased with him, reported that the Prophet ﷺ entered the mosque, then a man entered the mosque and performed the prayer. After completing the prayer, the man came to the Prophet ﷺ and greeted him. The Prophet ﷺ saluted him and said, '**Go back and perform the prayer again, you have not done it properly**.' The man obeyed the Prophet's order and performed the prayer again in the same manner. Then, he returned to the Prophet ﷺ to greet him again. The Prophet ﷺ saluted him and said to him, '**Go and perform the prayer again, you have not done it properly**.' This was repeated for three times. At the end of the third time, the man said: '**O Messenger of Allah! By Allah Who sent you with the truth. I can only do what you have seen, so teach me how to perform prayer properly.'** The Prophet ﷺ then said to him, **'When you get up to perform the prayer, say the *Takbir* (*Allahu Akbar*); then, recite of what you know from the Holy Quran. Then, bow and remain in this state till you feel at rest in bowing. Then, stand up straight and remain in this state till you feel at rest in standing; and then prostrate till you feel at rest in prostration; and then sit up till you feel at rest while sitting. You must do this every time you perform the prayer.'** [Narrated by Al-Bukhari] The performer of prayer attains tranquility when he serenely performs the pillars of the prayer such as bowing, prostration, standing and sitting.

- **Another mistake that invalidates the prayer is not moving the lips when the performer of prayer recites the invocations of prayer.** That is, he recites *Surat Al-Fatihah* and says *Tasbih* and *Takbir* silently without moving the lips which is wrong and invalidates the prayer. It is mandatory to move your lips when reciting the verses from the Holy Quran or saying the invocations. Not moving the lips while reciting is an act of contemplation and not actual recitation.
- **Raising the head up and down between the two *Tasleems* is a mistake, too**. This gesture is not in accordance with the Sunnah neither it was reported by any of the scholars.
- **From the mistakes is shaking hands with the performers of prayer next to you after each prayer**. It is also an act of innovation to say "may Allah accept your prayer" or "may your prayer be in the Sacred Mosque. (That is to say *Haraman*). Such acts are innovations.
- It is a mistake that the *Masbuq* (a person who has joined the Imam after one *Rak'ah* or more) stands up to complete the *Rak'ah*s he missed before the Imam made the final *Tasleem*.
- **Finally, it is a mistake to start a second congregational prayer while the Imam is still in the first congregational prayer.** Scholars have prohibited this conduct which sets Muslims apart and disturbs other performers of prayer.

May Allah make us among those who listen to the word and follow the best of it! We will continue our talk -by the Will of Allah- on this same subject in our next lesson.

Common Mistakes in Prayer (5)

We will continue to list the common mistakes in prayer.

- **One of the mistakes is performing the prayer wearing short clothes that reveals part of the *Awrah* such as the thighs or the lower part of the back**. This invalidates the prayer. (The man's *Awrah* is the part of the body between the navel and the knee. For the woman, her whole body during prayer is *Awrah* except for the face and the palms of the hands. However, if she performs prayers with the presence of men rather than her *Maharim* (men whom she is prohibited from getting married to), she must cover her entire body.)

- **Another mistake is that some sick people perform the prayer with the least possible effort to perform it in its complete manner instead of performing it as far as possible.** Those who can perform the prayer while standing but cannot continue standing until *Ruku'* must pray while standing as far as possible and when they feel tired, they can sit down. The same is true for those who cannot prostrate but can bow for *Ruku'*; they must then prostrate in accordance

with the Sunnah but can still bow as far as possible or while they are sitting. This is based on the Hadith of the Prophet ﷺ who said: '**Pray standing and if you are unable, pray sitting and if you are unable, pray lying on your side.'** **[**Narrated by Al-Bukhari] The Prophet ﷺ also said: **And if I order you to do something, do of it as much as you can**.' [Agreed upon]

- **Another mistake is the failure to give priority to the Imam who recites the Holy Quran best to lead the prayer because of his young age or his poor social status.** The Prophet ﷺ said: '**The one who is most versed in Allah's Book should act as Imam for the people, but If they are equally versed in reciting it, then the one who has most knowledge regarding the Sunnah; if they are equal regarding the Sunnah, then the earliest one to emigrate; if they emigrated at the same time, then the earliest one to embrace Islam (in another narration, the oldest)'** [Narrated by Muslim].
- **One of the mistakes is leaving the mosque after the call to prayer (*Al-Adhan*) without a worthy reason**. In a Hadith narrated by Imam Muslim, Abu Ash-Sha'tha' said: 'We were sitting in the mosque in the presence of Abu Huraira, may Allah be pleased with him, when the muezzin called for prayer. A man got up and walked out of the mosque, and Abu Hurairah followed him with his gaze until he left the mosque. Abu Huraira, may Allah be pleased with him, then said: 'As for him, he disobeyed Abu Al-Qasim ﷺ'.

An exception to this is the one who goes out to perform ablution or goes out and intends to return shortly afterwards, (someone who wants for example to return home to wake up the members of his family and intends to return to the mosque), or one who intends to perform the prayer in another mosque being sure that he will pray in congregation.

We ask Allah to increase our knowledge in religion. This is what we have to say about the mistakes in the prayer. In our next lesson, we will talk -by the Will of Allah- on the issue of *Sujud As-Sahw* (Prostration of Forgetfulness).

Rulings of *Sujud As-Sahw* (1)

(Prostration of Forgetfulness)

In this lesson, we are going to talk about ***Sujud As-Sahw*** and some issues related to forgetfulness in prayer.

Sujud As-Sahw **is two prostrations performed in order to compensate for certain mistakes that may have been made in the prayer** due to forgetfulness. **There are three reasons for *Sujud As-Sahw*: making addition to prayer, missing anything**

in it or feeling uncertain about doing or not doing acts in prayer.

The first reason: addition in prayer:

- Due to forgetfulness, a performer of prayer may add an extra standing, bowing or any of the acts of prayer and he does not remember this addition until finishing it. In this case, he only has to perform the *Sujud As-Sahw*.

An example of this is when someone performs five *Rak'ahs* for *Dhuhr* prayer, for example, and he does not remember this addition until the last *Tashahud*. He can complete his prayer and perform *Tasleem* (salutation), then he performs *Sujud As-Sahw* followed by the *Tasleem*. It is also correct to perform the *Sujud As-Sahw* before the final *Tasleem*. There is a margin of flexibility regarding when to perform *Sujud As-Sahw*. So, it can be done before or after *Tasleem* in all the cases that require performing *Sujud As-Sahw*.

- However, if he remembers the addition during performing it, he has to cease and complete his prayer and perform *Sujud As-Sahw* after *Tasleem*. It is all right if he performs *Sujud As-Sahw* before *Tasleem*.

The evidence for this came in the Hadith narrated by Abdullah bin Mas'ud, may Allah be pleased with him, who reported that the Prophet ﷺ once performed five *Rak'ahs* in *Dhuhr* prayer, and somebody asked him whether there was an order for an increase in the prayer. The Prophet ﷺ said, **'What is that?'** He said, 'You have performed five *Rak'ahs*. So the Prophet ﷺ performed the prostrations of *Sujud As-Sahw* after *Tasleem*. **In another narration:** The Prophet ﷺ turned around, faced towards *Qiblah* and prostrated twice then performed *Tasleem*. [Agreed upon]

- Sometimes a performer of prayer makes the *Tasleem* before completing his prayer due to forgetfulness. In this case, if he remembers that after a long time or after his ablution is nullified, then his prayer is invalidated and he has to repeat it. If he remembers after a short time, he has to complete his prayer and perform *Sujud As-Sahw* after *Tasleem*; it is also correct to perform *Sujud As-Sahw* before *Tasleem*.

The evidence for that came in the Hadith narrated by 'Imran ibn Husain who reported that the Messenger of Allah ﷺ performed

Al-‘Asr prayer and did *Tasleem* at the end of the third *Rak'ah* and then went into his house. A man called Al-Khirbaq, a man known for his long arms, went to the Prophet ﷺ and told him what he had done in the prayer. The Messenger of Allah ﷺ came out angrily dragging his upper garment and when he came to the people he said: Is this man telling the truth? They said: Yes. He then prayed one *Rak'ah*, performed *Tasleem* and then performed two prostrations and then performed *Tasleem*.’ [Narrated by Muslim]

That is all for now and we will talk in the next lesson -by the Will of Allah- about the second reason of *Sujud As-Sahw* which is ‘uncertainty’.

Rulings of *Sujud As-Sahw* (2)

We continue our discussion in this lesson about the second reason for *Sujud As-Sahw*.

Among the reasons of *Sujud As-Sahw* is the matter of uncertainty and hesitation regarding two actions in the prayer. That is whether the performer of prayer has done this action or that.

- If the person thinks that he is more certain about doing one of them than the other, he performs it and prostrates for *Sujud As-Sahw* after *Tasleem*. It is all right also if he performs *Sujud As-Sahw* before *Tasleem*. The evidence for this came in the Hadith narrated by Abdullah bin Mas'ud, may Allah be pleased with him, who reported that the Messenger of Allah ﷺ said: **'If one of you is not sure about his prayer, let him estimate what he thinks is most likely to be correct and complete the prayer on that basis, then let him perform the *Tasleem* and prostrate twice'** [Agreed upon)
- If the person cannot decide which of the performed actions he is more sure about, he should consider what is he quite sure of- that is the least number of *Rak'ahs* - then he prostrates for *Sujud As-Sahw* before the *Tasleem*.

The evidence for this came in the Hadith reported by Abu Sa'id Al-Khudri, may Allah be pleased with him, who reported that the Messenger of Allah ﷺ said: **'When any one of you is in doubt about his prayer and he does not know how much he has prayed, three or four (*Rak'ahs*), he should cast aside his doubt and base his prayer on what he is sure of. Then he should perform two prostrations before *Tasleem*. If he has prayed five *Rak'ahs*, these two prostrations will make his prayer an even number for him, and if he has prayed exactly four, these two prostrations will be humiliation for the devil.'**[Graded as Sahih by Al-Albani]

- Uncertainty that occurs while performing any of the worshipping acts should not to be considered except in the two following cases:

1. If this uncertainty occurs after completing the worship, one should ignore it unless he is quite sure of what he has missed. Then, he acts according to what he is sure of.
2. If this uncertainty occurs too frequently during performing various acts of worship, one should ignore it completely.

We ask Allah to bestow upon us more knowledge, guidance and success. That is all for now and we will talk in the next lesson- by the Will of Allah- about the third reason for *Sujud As-Sahw* which is 'Omission in prayer'.

Rulings of Sujud As-Sahw (3)

In this lesson, we will continue our talk on the rulings of *Sujud As-Sahw*. We will conclude with talking about the third reason for *Sujud As-Sahw* which is omission of a pillar, a duty or an obligation of the prayer where the ruling on omission differs accordingly.

Frist: When the omission is one of the pillars of prayer such as (*Ruku'*, prostration or the reciting of *Al-Fatihah*, etc., the ruling will be as follows:

- If the performer of prayer remembers the omitted pillar before reaching it in the following *Rak'ah*, he should re-perform it (as part of the previous *Rak'ah*), complete his prayer and prostrate for *Sujud As-Sahw*.

An example of this is when one forgets performing the *Ruku'* and then remembers it in the prostration of the same *Rak'ah* or while reciting the Qur'an in the next *Rak'ah*. In this case, he should leave the prostration or the reciting of the Qur'an and should bow for *Ruku'*. Then, he completes his prayer and prostrates for *Sujud As-Sahw* after or before *Tasleem*.

- If the person performing prayer remembers the omitted pillar when he reaches the same pillar in the next *Rak'ah*, he must cancel the previous *Rak'ah* (of which he omitted the pillar), replace it with the current *Rak'ah* and completes his prayer and prostrates for *Sujud As-Sahw* after or before *Tasleem*.

An example of this is when one forgets performing the *Ruku'* of the first *Rak'ah* and then remembers it at the second *Ruku'*, he must cancel the previous *Rak'ah* (of which he omitted the *Ruku'*) and replace it with the current *Rak'ah* to be the first for him.

- If he remembers the omitted pillar after *Tasleem* and the omitted pillar is from the last *Rak'ah*, he should perform that pillar and what comes after it then prostrates for *Sujud As-Sahw*. If the omitted pillar is from a previous *Rak'ah*, he must perform a whole *Rak'ah* if a long time has not passed after *Tasleem*. If, however, long time has passed until he remembers the omitted pillar, or his ablution was nullified, then he must perform the whole prayer again.

- If the Muslim forgets saying *Takbirat Al-Ihram*, his prayer becomes invalidated and he must re-perform it.

Second: When the omission is one of the obligations such as *Takbir* (saying *Allahu Akbar* as he moves from a pillar to another), saying the *Tashuhud* or saying *Subhana Rabbiya al Adhim'* while in *Ruku'*, the ruling will be as follows:

- If the performer of prayer remembers the forgotten obligation before moving on to the next step in prayer, he should perform it immediately and then does not need to prostrate for *Sujud As-Sahw*.
- If he remembers the forgotten obligation after moving on to the next step in prayer and before beginning the next pillar, then he should go back and perform what he forgot, complete his prayer and prostrate for *Sujud As-Sahw* before or after *Tasleem*.
- If he remembers the omitted obligation after initiating the next pillar, then he should continue his prayer without the need to return to the obligation, then he completes his prayer and prostrates for *Sujud As-Sahw* before *Tasleem*.[1]

The evidence for this case came in the Hadith narrated by Al-Bukhari and Muslim on the authority of Abdullah Ibn Buhaniah, may Allah be pleased with him, who reported that the Prophet ﷺ led them in the *Dhuhr* prayer and he stood up at the end of the first two *Rak'ahs* and did not sit for the *Tashuhud*. The people stood up with him and when he finished the prayer, the people expected him to do the *Tasleem* but he uttered the *Takbeer* while sitting and made two prostrations of *Sujud As-Sahw* before saying the *Tasleem* and then he uttered the *Tasleem*.

May Allah guide us to what pleases Him. That is all for now and we will talk in the next lesson-by the Will of Allah- about the rulings of the prayer for those with excuses recognized by the Shariah.

[1] It is permissible to do prostrations of forgetfulness (*Sujud As-Sahw*) before or after *Tasleem* in all the cases that require *Sujud As-Sahw*.

Rulings of the Prayer for those with Excuses Recognized by the Shariah

In this lesson we are going to talk about the rulings of the prayer for those with excuses recognized by the Shariah. This category includes the prayer of the patient, the traveler and the scared (prayer during fear).

The patient:

- If the patient feels that performing the congregational prayer at the mosque will cause him harm or hardships, or his disease will worsen or his recovery will be delayed, then it is permissible for him to pray at home.
- He may perform the prayer as possible as he can due to what Allah, Glorified be He, says:

التغابن: ١٦
'So keep your duty to Allah and fear Him as much as you can'
[Al-Taghabun: 16]

Also, this ruling is based on the Hadith narrated by `Imran bin Al-Husain, may Allah be pleased with him, who said: I had piles, so I asked the Prophet ﷺ about the prayer, He said: '**Pray while you are standing but if you cannot, pray while you are sitting and if you cannot either, pray while you are lying on your side**' [Narrated by Al-Bukhari].

- If the patient can pray while standing but cannot maintain that till *Ruku'*, he has to pray while standing as possible as he can and when he gets tired, he can sit down. Also, the one who can prostrate, but cannot bow, then he has to prostrate according to the legitimate position. As for *Ruku'*, he can bow while sitting down or as possible as he can. This is according to the previously mentioned Hadith and to the Hadith of the Prophet ﷺ in which he said '**What I have ordered you [to do], do as much of it as you can**.' [Agreed upon]
- If it is difficult for him to perform every prayer on time, it is permissible for him to combine *Dhuhr* and '*Asr* prayers, and to combine *Maghrib* and *Isha* at the time of either of them.

The Traveler[1]:

- A traveler may shorten the four-*Rak'ah* prayers into two *Rak'ahs* (*Dhuhr, 'Asr, and Isha*) as Aisha, may Allah be pleased with her, said: '**The prayer was prescribed as two *Rak'ah*s, both when settled and when travelling. Then the travelling prayer was kept as it was and an increase was made in the prayer when settled.**'[Agreed upon]
- It is permissible for the traveler to combine *Dhuhr* and *'Asr* prayers, and to combine *Maghrib* and *Isha* at the time of either of them. Sa'eed bin Jubair, on the authority of Ibn 'Abbas reported that the Messenger of Allah ﷺ combined the prayers as he set on a journey in the Campaign of Tabuk. He combined *Dhuhr* and *'Asr*, and combined *Maghrib* and *Isha*. Sa'eed said to Ibn 'Abbas: What prompted him to do this? He said: He wanted that his Ummah should not be put to (unnecessary) hardship. [Narrated by Muslim]

The scared:

An example of this includes the warriors (*Mujahideen*) for the sake of Allah when they are in a battle and they fear that the disbelievers may attack them while they are in prayer:

- It is permissible for them to pray the fear prayer (*Salat Al-Khauf*) according to any manner used by the Messenger of Allah ﷺ in prayer. If fear increases, they can pray while they are walking or riding their animals either facing the *Qiblah* or any other direction. They may perform bowing and prostrating with gesturing as Allah, Glorified be He, says:

البقرة: ٢٣٩ □ □□ □ □ □ □ □□□
'And if you fear (an enemy), perform prayer on foot or riding.'

[Al-Baqarah: 239]

- A Muslim who is scared of something can pray according to his condition and do whatever he needs of escaping or any other thing to protect himself. An exception of this is the one who escapes from a crime he committed such as a thief as it is not permissible for him to pray the fear prayer because it is

[1] It is stipulated that shortening prayers during travelling must start after the traveller actually abandons the populated area.

permission for Muslims and permission is may not be obtained by disobedience.

We ask Allah to grant us the knowledge of fiqh. That is all for now, and we will talk in the next lesson -by the Will of Allah- about the rulings of Friday Prayer *(Salat Al-Jumu'ah).*

Rulings and Etiquette of Friday Prayer

Jumu'a Prayer

Our lesson today is on the rulings and etiquette of Friday Prayer.

Friday Prayer is one of the great rituals of Islam. Allah, the Almighty, says:

الجمعة: ٩ ‘O you who believe! When the call is proclaimed for the prayer on the day of Friday, come to the remembrance of Allah [Friday religious (*Khutbah*) and (prayer)] and leave off business, that is better for you if you did but know!’ (Al-Jumu'ah: 9)

The Prophet ﷺ threatened those who leave that prayer, without a legitimate excuse, that Allah would seal over their hearts. The Messenger of Allah ﷺ said: ‘**Either some people stop neglecting the Friday Prayers (without a valid excuse), or Allah will seal their hearts and they will be among the heedless**.’ [Narrated by Muslim]

- Performing the Friday Prayer is strictly incumbent upon all free adult males who are legal residents of the locality and who are able to perform it without a valid excuse.
- It is preferable for whoever attends Friday Prayer to take a bath, applies perfume, wears his best clothes and goes early to the mosque and performs two *Rak’ahs* upon entering the mosque. The Messenger of Allah ﷺ said: ‘**If a man takes bath on Friday, (or) purifies himself as much as he can with ablution, uses his (hair) oil, applies whatever perfume available in his house, sets forth for the mosque, does not separate two people (to make a seat for himself), performs prayer what is prescribed for him, remains silent when the Imam delivers the *Khutbah*, his sins in-between the present and the last Friday would be forgiven.’** [Narrated by Al-Bukhari]
- It is also preferable to **send a great deal of salutation upon** the Prophet ﷺ on Friday and in the night before for the Messenger of Allah ﷺ said: ‘**One of the best of your days is Friday. On this day, Adam was created and on this day he**

died, on this day the Trumpet will be blown, and on this day all creatures will fall dead. So send a great deal of salutation upon me on this day, for your salutation will be presented to me.' [Narrated by Abu Dawud]

- A Muslim who attends Friday Prayer must listen carefully to the *Khutbah* and should not busy himself of anything such as playing with the carpet or the phone. The Messenger of Allah ﷺ said: **'If you say to your companion: 'Be quiet and listen', on Friday while the Imam is delivering the *Khutbah*, then you would be guilty of idle talk.'** [Agreed upon] The Messenger of Allah ﷺ also said: '**One who distracts himself with pebbles during the *Khutbah* has engaged in *Laghw* (idle talk or behavior).'** [Narrated by Muslim]
- Whoever catches up with one *Rak'ah* with the Imam is considered to catch up with the whole Friday Prayer; otherwise he has to perform four *Rak'ahs* with the intention to perform *Dhuhr* prayer and not the Friday Prayer. This based on the Hadith of the Messenger of Allah ﷺ who said: **'Whoever catches up with a *Rak'ah* of the prayer, he has caught up with the prayer**.' [Agreed upon]

May Allah guide us to gain the excellent qualities of Friday. That is all for this lesson. We will discuss in the coming lesson -by the Will of Allah- the Rulings of Eid Prayers.

Rulings of Eid Prayers

(Al-Fitr and Al-Adha Prayers)

In this lesson, we will discuss issues related to **Eid prayers**.

The two *Eids* (the celebrations of *Al-Fitr* and *Al-Adha* Feasts) are among the apparent rituals of our religion. When our Prophet Muhammad ﷺ came to Al-Madinah, he found the *Al-Ansar* (Muslims of Al-Madinah) celebrating two days of the year. The Prophet ﷺ then, said: **'Allah has substituted for them something better than them, the day of sacrifice (*Al-Adha*) and the day of the breaking of the fast (*Al-Fitr*)**. [Narrated by Abu Dawud and graded as Sahih by Al-Albani]

- **The *Eid* is named so (in Arabic) because it is repeated every year and people enthusiastically wait for it as *Eids*** are usually days of joy and happiness away from disobedience.
- **Eid prayer consists of two *Rak'ahs* without *Adhan* or *Iqama*. In this prayer, the Imam recites the Holy Quran loudly**. He says *'Allahu Akbar'* six times beside *Takbirat Al-Ihram* before reciting the Holy Quran at the first *Rak'ah*. In the second one, He says *Allahu Akbar'* five times in addition to that said upon his standing from the prostration position raising his arms with each *Takbeer*. After completing the prayer, the Imam delivers the two *Khutbahs* in the same manner of the two *Khutbahs* of Friday Prayer.
- **It is preferable for Muslims to clean his body, wear his best clothes and perfume, walk to the mosque** and come back from a different route.
- It is preferable for the Muslim to eat an odd number of dates before going to the prayer of *Eid Al-Fitr*. As for *Eid Al-Adha*, it is preferable not to eat until after the Eid prayer so that he eats from his *Udhiyah* (sacrificial animal).
- Women are encouraged to attend the Eid prayer without apparent adornment or perfume. Umm 'Atiyya, may Allah be pleased with her, said: 'The Messenger of Allah ﷺ commanded us that we should take out the young girls and virgins staying in seclusion for Eid prayers, and he commanded the menstruating women to remain away from the place of worship of the Muslims. [Agreed upon]

- It is preferable to say *Al-Takbeer* (saying *Allahu Akbar*)[1] from the sunset of the day before the Eid day till the end of Eid prayer. (This is for Eid Al-Fitr)
- Joy of Eid comes to its fullest when Muslims complete their acts of worship properly and thank Allah for all His blessings and guidance. It is preferable and encouraged to bring joy to the hearts of all people and to visit relatives and do good deeds for them.
- Fasting during the Eid days is strictly forbidden. In addition, it is forbidden to visit the graves during Eid days as this is an act of innovation.

May Allah bring joy to our Eids by accepting our good deeds, forgiving our sins and raising our ranks. This is all for today's lesson.

[1] During *Eid Al-Adha*, it is preferable to repeat unconditional *Takbeer* (in at all times) starting from the beginning of the month of Dhu Al-Hijjah until the sunset of the last day of *Tashriq* Days which is the 13th day of Dhu Al-Hijjah. Restricted *Takbeer* (whhich is done directly after each of the five daily congregational prayers), begins from the Fajr prayer of the Day of 'Arafah until the sunset of the last day of *Tashriq* Days- in addition to the unconditional *Takbeer* at any time.

Rulings of Funerals (1)

In this lesson, we will discuss **the rulings of funerals and some related issues**.

Before we discuss this issue in detail, we have to prepare ourselves for the day on which our time will end in this life marking the start of our own Day of Judgement. Therefore, we have to quickly repent, repay any injustices to their rightful owners and to perform various acts of obedience as much as we can. Allah, Glorified be He, says:

الكهف: ١١٠ □□□□□□ □□□□ □□

'**So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord.'** (Al-Kahf: 110)

A discerning and levelheaded person constantly remembers that moment of death after which deeds cease and only reckoning awaits us. May Allah aid us and set us firm on the righteous path.

- When visiting a sick person, one is advised to invoke Allah to cure and heal him. The visitor should also enhance the sick person's morale reminding him to put his trust in Allah, the Almighty, who can cure the sick. Whenever he visits an ill person, the Prophet ﷺ used to say: '**No harm will befall you! If Allah wills, it will be expiation (for your sins):**' [Narrated by Al-Bukhari].
- When a sick person appears to be close to passing away, it is recommended to instruct him in a wise and gentle manner to say the *Shahdah (La Ilaha Illa Allah- there is no god worthy of worship but Allah*) as it is the key to the Paradise. The Messenger of Allah ﷺ said: '**Exhort your dying men to recite: *'La ilaha illa Allah'* There is no god worthy of worship but Allah.**' [Narrated by Muslim] However, if you fear that the sick person will grow impatient by doing so, you

are not asked to let him utter it directly. Instead, you should repeat the *Shahdah* beside him as the Prophet ﷺ said: '**He whose last words are: '*La ilaha illa Allah*' will enter the Paradise.**' [Narrated by Abu Dawud and graded as Good by Al-Albani].

- **When a Muslim passes away, it is recommended to** close his eyes, invoke the mercy and forgiveness of Allah upon him, hasten to prepare him for burial, assist and support his family. The Messenger of Allah ﷺ said: '**Walk quickly with the *Janazah* (dead body) for its burial, for if it is pious, you are speeding it to goodness and if it is otherwise, you are laying an evil off your necks.**' [Agreed upon] The Messenger of Allah ﷺ said after Ja'far bin Abi Talib, may Allah be pleased with him, was killed: **'Prepare some food for the family of Ja'far, for what has befallen them is keeping them preoccupied.'** [Narrated by Abu Dawud and graded as Good by Al-Albani]

May Allah guide us to do righteous deeds, grant us good end in this life and set us firm on the straight path. This is all for now. In the next lesson, we will discuss- by the Will of Allah- the washing and shrouding of the dead body and performing the funeral prayer.

Rulings of Funerals (2)

In the last lesson, we discussed some of the rulings of the funeral. In this lesson, we are going to discuss **the washing and shrouding of the dead body and performing the funeral prayer**.

- **After the death of a Muslim, his dead body should be washed totally (*performing Ghusl*) with his *Awrah* (private parts) completely covered.** First, any kind of filth is removed off his body and the ablution is done for him. Then, he is washed three times with water mixed with grounded lote-tree leaves. After that, the water is poured over his entire body three times starting from the right side and then to the left side. If the body still needs more cleaning, washing is repeated with an odd number of times using camphor in the last wash. This is the preferred way of *Ghusl*. However, **it would be sufficient** to remove any kind of filth off the dead body and to let the water flow over the entire body. A woman is washed by a woman or by her husband.
- **Men should be shrouded by three white sheets. Then, Al-*Hanut*, a type of aromatic substances**, is put on all the openings of the shrouding and on the dead body's place of prostration and between each sheet of his shroud. As for the woman, she is shrouded in a garment, a wrap, a veil and two sheets. It is permissible to have only a cloth that covers the entire dead body.
- **To perform the funeral pray, the deceased is to be placed in front of the Imam**. The Imam should stand near the head of a man and near the middle of a woman. Then he prays by performing the *Takbeer* (saying *Allahu Akbar*) four times. After the first one, the Imam silently recites *Surat Al-Fatihah*. After the second, he sends the blessings of Allah upon the Prophet ﷺ. After the third one, he invokes Allah to bless and grant mercy to the deceased. After that last *Takbeer*, he ends by saying the *Tasleem* (saying Allah's peace, mercy and blessings be upon you) once to his right.

If someone misses a part of the prayer, he can perform it after the *Tasleem* of the Imam. However, if he fears to miss the funeral, he may perform the four acts of *Takbeer* followed by *Tasleem*. Also, it is permissible for someone who misses the funeral prayer to perform it before or after the burial of the dead body.

Regarding the merits of the funeral prayer, the Messenger of Allah ﷺ said: **'Whoever follows the funeral procession and offers the funeral prayer for it, will get a reward equal to one *Qirat*, and whoever attends it till burial, will get a reward equal to two *Qirat*s.' When he was asked, 'What are the two *Qirats*?' He ﷺ replied, 'They are equal to two huge mountains.'** [Narrated by Al-Bukhari and Muslim]

The Messenger of Allah ﷺ also said**: 'If a Muslim dies and forty people, who do not associate anything with Allah in worship, participate in the funeral prayer over him, Allah will accept their intercession for him.'** [Narrated by Muslim]

O Allah! Make the best part of our lives the last part, and our best deeds the last deeds, and make the best of our days that on which we meet You while you are pleased with us. That is all for this lesson, and we will talk in the next lesson- by the Will of Allah- about some errors and wrongdoings that some people do after the death of a Muslim.

Rulings of Funerals (3)

We talked about the rulings of the funeral prayer in the last two lessons. In this lesson, we conclude our talk about some errors and wrongdoings that some people do after the death of a Muslim.

- Sheikh Abdul Aziz bin Baz, may Allah have mercy upon him, said: In these cases, Muslims should be patient and seek the reward of Allah for what has befallen them. They must neither wail for the deceased nor slap their cheeks or tear their clothes or do any similar forbidden act as the Messenger of Allah ﷺ said: **'Whoever slaps his or her cheeks, tears his or her clothes and follows the ways and traditions of the days of *Jahiliyyah* (Days of Ignorance: pre-Islamic period) is not one of us.'** He ﷺ also said: **'Among my people there are four characteristics belonging to *Jahiliyyah* which they do not abandon: boasting of high rank, reviling other peoples' genealogies, seeking rain by stars, and walling. And he (further) said: If the wailing woman does not repent before she dies, she will be made to stand on the Day of Resurrection wearing a garment of pitch and a chemise of mange.**' [Narrated by Muslim] Wailing is raising the voice when crying over the death of a person. Abu Musa Abdullah bin Qais, may Allah be pleased with him, reported that the Messenger of Allah ﷺ is innocent of the *Saliqah* (a woman who wails loudly), *Haliqah* (who shaves her hair or plucks it upon the death of someone and the *Shaqqah* (who tears up her garment in grief). All these are acts resulting from despondency and impatience, so it is not permissible for a woman or a man to do any of that.[1]
- Among the mistakes is that some people delay clearing the debt of the deceased or implementing his will. The Messenger of Allah ﷺ said: **'A believer's soul remains suspended according to his debt until it is settled or paid off on his behalf.**' [Narrated by Ibn Majah and graded as Sahih by Al-Albani]
- Among the denied innovations that the Messenger of Allah ﷺ prohibited is taking graves as a place to pray in, building mosques on them or burying the dead in the mosques. He ﷺ said: '**Beware that those who preceded you used to take**

[1] Majmu' Al-Fatawa (13/414) after reviewing the Hadiths

the graves of their Prophets and righteous men as places of worship, but you must not take graves as mosques; I forbid you to do that.' [Narrated by Muslim]

- Imam Muslim narrated in his Sahih that Jabir, may Allah be pleased with him, reported that the Messenger of Allah ﷺ prohibited whitening the graves with plaster, sitting on them or building over them. At-Tirmidhi added: 'or writing on them.' 'Plaster' is that substance used for building or painting.
- Placing flowers on the graves is also an innovation.

O Allah! Make us of the followers of Your Messenger ﷺ who adhere to his Sunnah and who hold tight on it. That is all for now and we will talk in the next lesson- by the Will of Allah- about the third Pillar of Islam which is *Zakat*.

Rulings of *Zakat* (1)

(Obligatory Almsgiving)

In this lesson, we will talk about the third Pillar of Islam which is the **payment of *Zakat*** (obligatory almsgiving). *Zakat* is a financial obligatory duty prescribed upon every rich Muslim in order to purify his wealth and to support his fellow deprived and needy Muslims in addition to the other parties who deserve to receive the *Zakat*. Allah, the Almighty, says:

البقرة: ٤٣
‘**And perform As-Salat (perform prayer), and give *Zakat*.’** (Al-Baqarah: 43)

Allah, the Almighty, also says:

التوبة: ١٠٣
‘**Take Sadaqah (*Zakat*) from their wealth in order to purify them and sanctify them with it**.’ (At-Tawbah: 103)

- **Allah, the Almighty, specified the channels of spending *Zakat***, as He says:

التوبة: ٦٠
‘**As-Sadaqat (*Zakat*) are only for the Fuqara' (poor), and Al-Masakin (the needy) and those employed to collect (the funds); and to attract the hearts of those who have been inclined (towards Islam); and to free the captives; and for those in debt; and for Allah's Cause (i.e. for *Mujahidun* - those fighting in the holy wars), and for the wayfarer (a traveler who is cut off from everything); a duty imposed by Allah. And Allah is the All-Knower, the All-Wise’** (At-Tawbah:60)

The poor person is that who finds nothing to suffice his needs or less than half of that. **The needy person** (*Miskeen*) is that who finds half of what suffices his needs or more, but it is still less than what fully suffices him.

People employed to collect the *Zakat* are those entrusted with collecting, preserving, and distributing the *Zakat* expenditures. They are paid according to the work they do.

People with hearts to be reconciled are non-Muslims whom through receiving *Zakat* are wished to become Muslims or it is wished to ward off their evil against Islam and Muslims. This also includes giving the *Zakat* to notable Muslims with the hope to reconcile their hearts and to increase and strengthen their faith.

Freeing captives: This includes freeing Muslim slaves and freeing Muslim prisoners of war.

Al-Gharimin: This category refers to those who are indebted and require support for debt relief. It also includes those who fall in debt due to their efforts to settle disputes among people. They are given from *Zakat* even if they are capable of paying their debts.

In the Way of Allah: This category refers to those fighting in the cause of Allah (*Mujahidin*).

The Wayfarer (stranded traveler): This category includes anyone stranded by circumstances without access to money for basic needs. He should be given what suffices him to return to his country.

- **It is not permissible to pay *Zakat* for** the disbeliever except those with hearts to be reconciled, neither to whomever the *Zakat* payer is obligated to support like the wife and the ascendants (like fathers) and descendants (like children) nor to the children of Hashem who are the descendants of the Prophet ﷺ.

Zakat is due only on *Zakatable* wealth that reaches the established minimum threshold for that particular kind of wealth (*Nisab*). Also, it is not due on what a person owns for his benefit such as the house he lives in, his car, or clothes. (Scholars differed concerning the obligation of *Zakat* for jewelry of gold and silver prepared for the permissible use. The opinion of the majority of Scholars states that *Zakat* is not due on such jewelry).

We ask Allah to make us among those who give *Zakat* of their wealth as it should be done. This is all for this lesson and we will talk in the next lesson- by the Will of Allah- about the categories of *Zakatable* wealth.

Rulings of *Zakat* (2)

In the previous lesson, we talked about the recipients of *Zakat* and some of its rulings. In this lesson, we will discuss the categories of *Zakatable* wealth.

1- **The first category is *Athman* (the *Zakat* of gold and silver)**: The *Nisab* of gold is 85 grams (*Nisab* is the minimum amount that a Muslim must have before being obliged to *Zakat*). The *Nisab* for silver is 595 grams. The *Nisab* for the banknotes (such as Riyals) (is the equivalent of the *Nisab* of gold or silver. The considered amount is based on the lesser value of gold or silver). If the wealth reaches the *Nisab* and a year has passed since owning it by the Muslim, then a quarter of the tenth of the wealth must be paid as Zakat which is equal to 2.5% of the wealth.

One of the easiest ways to calculate the amount of *Zakat* is to divide the sum of money by 40. The result is the money that must be paid.

2- **The second category is the *Zakat* of livestock** which includes camels, sheep, goats and cows. The first condition is that they should have pastured by themselves - that is, grazing most of the year in the available pasture- and not fed by the owner. The second condition is that it must be kept for some benefit, either from its milk or offspring, and are not used as working animals (neither trained to plow the earth nor to irrigate the field). The ***Nisab*** for camels is (5) and it is (30) and (40) for cows and sheep/goats respectively. The *Zakat* of the livestock is detailed in the authentic Hadiths and extensively explained in the books of *Fiqh*.

3- **The third category is the *Zakat* of agricultural produce which includes the crops of the land, fruits and grains**: It is only obligatory in the crops that can be measured (with *Sa'* or alike) and can be stored (such as wheat, dates, raisins, and corn). However, there is no *Zakat* for the crops that cannot be stored such as watermelon, pomegranate, banana, etc.

The Prophet ﷺ explained the *Nisab* of crops in the Hadith, '**No *Zakat* is imposed on less than five *Awsuq* of dates'** [Agreed upon]

Awsuq is the plural of *Wasq* which is an Islamic measure (of volume and not weight) that is equal to three hundred *Sa'* and its weight in good wheat is approximately 612 kilograms.

The *Zakat* of the crops of the land is due when the crops become ripe, the grains become hardened and the fruits seem good for harvest. This is based on what Allah, the Almighty, says:

الأنعام: ١٤١
'But pay the due thereof (its *Zakat*) on the day of its harvest'
(Al-An'am:141)

The amount of *Zakat* is the tenth of the crops that are irrigated without any cost (irrigated by rain water or flowing springs). However, if there is cost for irrigating the crops (irrigated with machines and water pumps), the amount of *Zakat* will be half of the tenth.

4- **The fourth category is the *Zakat* of business wealth** which includes all types of goods prepared for sale and purchase to make profit. The value of these goods is added to the cash

assets; the due *Zakat* is one quarter of the tenth of the total value.[1]

O Allah! Make our souls obedient and purify them as You are the best to purify them. You are their Guardian and Lord. That is all for this lesson. In next lesson, we will talk- by the Will of Allah- about the rulings of *Zakat Al-Fitr*.

[1] There are other categories of *Zakat* such as minerals and *Rikaz* (treasures buried before the Islamic era). For details on this type of *Zakat*, one should refer to Muslim scholars.

Rulings of *Zakat Al-Fitr* (Fast-breaking *Zakat*)

In this lesson, we will discuss the rulings of the *Zakat Al-Fitr*.

Zakat Al-Fitr is made obligatory as a means to purify the fasting person, feed the poor and show gratitude to Allah for completing the fasting of the Holy month of Ramadan.

- It is obligatory for any person who has an amount of *Sa'* of food in excess of what he needs to feed him and his family on the day of *Eid Al-Fitr* and in the night before. Abdullah Ibn Omar, may Allah be pleased with him, said: 'the Messenger of Allah ﷺ made *Zakat Al-Fitr* one *Sa'* of dates or one *Sa'* of barley, obligatory on the Muslims, slave and free, male and female, young and old.' [Agreed upon]
- **The amount to be given is one *Sa'*** of the most common foodstuff in the country (wheat, barley, dates, raisins, *aqit* (dried yoghurt), rice, corn, or other food). *Sa'* is an Islamic measure used to measure volume not weight. It varies depending on the type of food measured by it. The Permanent Committee for Scholarly Research and Ifta' has estimated the *Sa'* of rice as equal to three kilograms. The majority of scholars agreed that it is not permissible at all to pay it in the form of money.
- **Time of paying** *Zakat Al-Fitr* starts from the sunset of the night of *Eid Al-Fitr* and continues until the Imam starts the *Eid* Prayer. It can be paid prior to the above-mentioned period by a day or two (after the sunset of the 28th day of Ramadan). If one fails to fulfill it on time, he should make up for it; if there is no legitimate excuse for the delay, then one has to make up for it and he has to repent and ask for Allah's forgiveness.
- The norm for *Zakat Al-Fitr* is to be paid in the country where the person lives unless there is a Shari interest in paying it outside one's country of residence. This is permissible, for example, when one does not find poor people in his country, pays it for those who are more destitute or pays it for his poor relatives. If he does so without Shari interest, it is considered sufficient although it is still forbidden or disliked.

O 'Allah! Provide us with lawful livelihood, adequate to our needs instead of the unlawful, and spare us, by Your grace, of need of

others. That is all for this lesson. In the next lesson- by the Will of Allah-, we will talk about the ourth Pillar of Islam which is Fasting.

Rulings of Fasting (1)

Our lesson today is about the fourth pillar of Islam which is fasting during the month of Ramadan:

Fasting means worshipping Allah by abstaining from food, beverages and other fasting nullifiers from dawn[1] (the start of *Adhan Al-Fajr*) until sunset (which is the start of *Adhan Maghrib*). Allah, the Almighty, says,

البقرة: ١٨٣
O you who believe! Observing As-Saum (the fasting) is' prescribed for you as it was prescribed for those before you, that you may become pious' (Al-Baqarah:183)

The great virtues of the month of Ramadan include the following:

- The Messenger of Allah ﷺ said: '**When Ramadan comes, the gates of the Paradise are opened and the gates of Hell are locked, and the devils are chained up.'** [Agreed upon]
- He ﷺ also said: '**Whoever fasts during Ramadan out of faith with the hope of Allah's reward, all his previous sins will be forgiven and whoever spends the night of *Al-Qadr* in prayer out of faith and with the hope of Allah's reward, all his previous sins will be forgiven.'** [Agreed upon]
- Regarding the merits and virtues of fasting, the Prophet ﷺ said: '**Every (good) deed of the son of Adam would be multiplied, a good deed receiving a tenfold to seven hundredfold reward. Allah, the Exalted and Majestic,**

[1] If dawn breaks while someone has food in his mouth, he should discard it and continue fasting. If he swallows it, his fasting becomes nullified.

says: 'With the exception of fasting, for it is done for Me and I will give a reward for it, for one abandons his passion and food for My sake. There are two occasions of joy for one who fasts, joy when he breaks it, and joy when he meets his Lord, and the breath (of an observer of fasting) is sweeter to Allah than the fragrance of musk.' [Narrated by Al-Bukhari]

- **Fasting is an obligation on every adult, sane Muslim who is able to fast**. It is permissible to break the fasting for the sick person to whom fasting is hard, or if he fears that his illness will worsen if he fasts. It is also permissible to break the fasting for someone who is traveling. In these cases, it is a must to make up for the missed days when the excuse no longer exists. People with chronic illnesses or whose illnesses are not likely to be cured can break their fasting but they need to feed a needy person for each day. This is also true for those who are too old to fast. [1]
- **Women experiencing menstruation and postpartum** bleeding are forbidden to fast and they are required to make up for the missed days after they purify themselves.
- **It is recommended for people observing their fast** to have a pre-dawn meal (*Suhur*) and to delay it until before dawn breaks. It is also recommended that they hasten in breaking their fast at sunset and to avoid sins either by acts or words. If someone insults or fights the fasting person, he should say: 'I am observing my fast.'

O 'Allah extend our lives to witness the Holy month of Ramadan and let us be among those who fast and preform the night prayer out of faith and with the hope of Allah's reward. This is all for t this lesson and we shall meet again in the next lesson - by the Will of Allah- to discuss actions that break or nullify fasting.

[1] Women during pregnancy and breastfeeding women are allowed to break their fasting in Ramadan if they fear that harm will befall them or their children and they are required to make up for these days.

Rulings of Fasting (2)

In our last lesson we talked about the Holy month of Ramadan, its virtues and some of its rulings. In this lesson, we will continue talking about the actions that break or nullify fasting. Some of the actions that break fasting are:

- **Sexual intercourse and masturbation.**
- **Eating or drinking intentionally.** This includes anything that comes under the heading of eating or drinking such using nutrient injections and blood injections.
- **Extracting blood by cupping.**
- **Deliberate vomiting.**
- **Menstruation and puerperium blood for women.**
- **The abovementioned nullifiers are not valid unless the following three conditions are met:** a) the concerned person must be aware of the ruling of the case b) He must be mindful to his action (and not forgetting). 3) He freely chooses to perform the nullifying action (except for women in menstruation or puerperium).

The matters that are most frequently asked about but are not among the nullifiers of fasting include the following:

- Blood tests, extracting of tooth, non-nutrient injections, asthma and oxygen inhalers, suppositories[1], small amounts of nose drops that do not reach the throat as well as eyes and ears drops.
- Use of *Miswak*, toothpaste (one should be careful not to swallow it) and use of incense (not to be inhaled).
- Wet dreams, nose bleeding and saliva swallowing.
- Vaginal bleeding and yellowish and dark secretion other than menstrual period for women.

O 'Allah! Help us learn what is beneficial for us, guide us to benefit from what we learn and bless us with more knowledge. That is all for this lesson. In the next lesson-by the Will of Allah- we will discuss the Fifth Pillar of Islam which is Hajj (Pilgrimage).

[1] This includes vaginal drips, suppositories and feminine intimate wash.

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Rulings of Hajj (Pilgrimage)

In this lesson, we will discuss the Fifth Pillar of Islam which is Hajj (Pilgrimage).

- **Hajj is one of the greatest rites of Islam** as it encompasses physical, spiritual and financial aspects of worship. **Its great benefits for Muslims include** the manifestation of *Tawheed* (the oneness of Allah, the Almighty), the forgiveness that Allah bestows upon pilgrims and the demonstration of harmony and unity among the Muslims of the world in addition to other benefits.
- Hajj has great merits and rewards. The Messenger of Allah ﷺ said: **'Whoever performs Hajj and does not have sexual relations (with his wife), nor commits sin, nor disputes unjustly (during Hajj), then he returns from Hajj as pure and free from sins as on the day on which his mother gave birth to him.'** [Agreed upon] (This means that he becomes free of all sins as if he has just been born)
- **Hajj is obligatory once in a lifetime**[1]for every free, adult, mentally sane, and physically and financially able[2] Muslim. Allah, Glorified be He, says:

آل عمران: ٩٧ □□ □ □ □ □ □ □ □□ □ □ □ □ □ □ □ □□□

'And Hajj to the House (*Ka'bah*) is a duty that mankind owes to Allah, those who can afford the expenses (for one's conveyance, provision and residence); and whoever disbelieves [i.e. denies Hajj, then he is a disbeliever of Allah], then Allah stands not in need of any of the mankind and jinns).' (Al-Imran: 97)

- **If one does not have additional money rather than the essential amount for him and for his family's necessities, he is not obligated to preform Hajj.** Also, one must not borrow money to perform Hajj.
- **If one has the financial ability to perform Hajj but he is physically unable such as the elderly people and those with chronic diseases, he can authorize someone else to perform Hajj on his behalf** and he pays all the expenses.

[1] Hajj is obligatory when all of these conditions are met and it is a sin to delay it.
[2] Women are required to have Mahram (an unmarriageable person) accompanying them to perform Hajj and not be in *Iddah* (waiting period for women after the death of the husband).

- **Hajj has conditions, pillars, duties and prohibitions** which can be referred to in the books of *Fiqh* and the *fatwas* of the scholars.

Umrah is obligatory once in lifetime as the case is with Hajj. Ibn Abbas, may Allah be pleased with him, said: '**Umrah is associated with Hajj in the Book of Allah:** Allah, the Almighty, says: '**And perform properly the Hajj and Umrah for Allah.** (Narrated by Al-Bukhari)

By the grace of Allah, we have finished studying the Pillars of Faith and the Pillars of Islam. In the upcoming lessons, we will talk- by the Will of Allah- about various issues that concern Muslims such as ethics in Islam, financial transactions, food and dress rulings.

Issues that Concern Every Muslim

Sincerity (*An-Nasihah*)

In this lesson, we are going to talk about a great Hadith which is described by some Muslim scholars as the axis on which Islam is built.

The Hadith was narrated on the authority of Abu Ruqayyah Tamim bin Aws Ad-Dari, may Allah be pleased with him, who reported that the Prophet ﷺ said: '**Religion is sincerity.** We said, 'To whom?' He ﷺ said, '**To Allah, His Book, His Messenger, and to the leaders of the Muslims and their common folk.**' [Narrated by Muslim]

- **The entire Islamic religion is based on sincerity** which includes observing truthfulness, sincerity and wishing good for whom the advice is presented. Sincerity is an inclusive word for the good of this world and the Hereafter. It is the message of the prophets, peace be upon them, to their nations as each prophet has demonstrated sincerity to his nation.
- **Sincerity to Allah, Glorified and Exalted be He,** is observed by bearing witness to the Oneness of Allah, attributing to Him, Glorified be He, the qualities of perfection and majesty, glorifying Him to be high above what contradicts with His Oneness, avoiding disobedient acts, observing obedience to Allah and to what He loves, loving and hating for the sake of Allah, fighting those who disbelieve in Him, Glorified be He, and calling for that all.

- **Sincerity to the Book of Allah** is observed by believing in it, glorifying and honoring it, reciting it with true recitation, reflecting upon its verses, acting according to it, calling for it and defending it.
- **Sincerity to the Messenger** of Allah ﷺ is observed by believing in him and what he came with, obeying him in what he commanded and forbade, revering and respecting him, reviving his Sunnah, following the steps of his morals, loving his family and Companions, defending him and his Sunnah and defending his family and Companions and those who followed them in all good deeds.
- **Sincerity to the leaders of Muslim**s. This is observed by showing sincerity to Muslim caliphs and leaders by aiding them in following the right path and obeying them in it, reminding and advising them gently and kindly of what is right, praying for them and not rebelling against them.
- **Sincerity to the common folk of Muslims is observed** by wishing for Muslims what one wishes for himself and hating to befall them what he hates to befall himself, guiding them to their religious and worldly interests, concealing the hidden fault of Muslim brothers, supporting them against their enemies, defending them and avoiding cheating and envying them.

We ask Allah to make us among those who listen to speech and follow the best of it. That is all for this lesson and we will talk in the next lesson- by the Will of Allah- about enjoining what is right and forbidding what is wrong.

Enjoining what is Right and Forbidding what is Wrong

In this lesson, we are going to talk about one of the greatest rites of Islam which is **enjoining what is right and forbidding what is wrong.**

Enjoining what is right and forbidding what is wrong is one of the apparent attributes of the believers as Allah, the Almighty, says:

التوبة: ٧١ ﴿ ﴾

'The believers, men and women, are *Awliya'* (helpers, supporters, friends, protectors) of one another, they enjoin (on the people) *Al-Ma'ruf* (Islamic Monotheism and all that Islam orders one to do), and forbid (people) from *Al-Munkar* (i.e. polytheism and disbelief of all kinds, and all that Islam has forbidden); they perform the prayer and give the *Zakat*, and obey Allah and His Messenger. Allah will have His Mercy on them. Surely Allah is the All-Mighty, the All-Wise.' (At-Tawbah: 71)

- When enjoining what is right and forbidding what is wrong prevails, the acts and practices of the Sunnah will be distinguished from innovation; and all that is lawful will be distinguished from the unlawful. Also, the people will realize what is obligatory and what is supererogatory and will identify what is permissible and what is disliked. In this sense, the young people will grow up knowing, practicing and adhering to what is right and loving it and avoiding what is wrong and hating it.
- **Enjoining what is right and forbidding what is wrong**, along with its rules and regulations, protects the individual and the society from the punishment of Allah, as Allah, the Almighty, says:

هود: ١١٧ ﴿ ﴾

'And your Lord would never destroy the towns wrongfully, while their people were right-doers.' (Hud: 117)

When wrongdoing appears in a society and none denies it, the whole society becomes subject to general punishment. Zainab, may Allah be pleased with her, said: O Messenger of Allah! Would we be

perished though amongst us there are righteous people? He ﷺ said, '**Yes, if evil increases**.' [Agreed upon]

Allah, the Almighty, says:

الأعراف: ١٦٥ □□ □□□

'So when they forgot the remindings that had been given to them, We rescued those who forbade evil, but We seized those who did wrong with a severe torment because they used to rebel (disobey Allah). (Al-A'raf: 165)

It becomes common among some people that enjoining what is right and forbidding what is wrong is an act of interference in the affairs of others. On the contrary, this false view originated from lack of faith and sound understanding. Abu Bakr, may Allah be pleased with him, said: O people! You recite this verse: **(O you who believe! Take care of your ownselves, [do righteous deeds, fear Allah much] no harm shall come to you from those who are in error.'** and I heard the Messenger of Allah ﷺ saying: **'When the people see the wrongdoer and they do not prevent him from practicing oppression and evil, then it is likely that Allah will punish them all.'** [Narrated by Abu Dawud and others]

Abu Sa'eed Al-Khudri, may Allah be pleased with him, reported: 'I heard the Messenger of Allah ﷺ saying, '**Whosoever of you sees an evil, let him change it with his hand; and if he is not able to do so, then [let him change it] with his tongue; and if he is not able to do so, then with his heart -and that is the weakest of faith**'.[1][Narrated by Muslim]

We ask Allah to make us among those who enjoin what is right and forbid what is wrong. This is all for now. We will talk in the next lesson- by the Will of Allah- about the ethics in Islam.

[1] Changing an evil with heart means hating evil and moving away from the place where the evil is if one can.

Ethics in Islam (1)

In this lesson, our discussion will be about **the Ethics in Islam**.

The Messenger of Allah ﷺ urged and instructed Muslims to adopt good ethics and morality and to adhere to noble conduct. The Messenger of Allah ﷺ said: '**Indeed the most beloved among you to me, and the nearest to sit with me on the Day of Judgment is the best of you in character.'** [Narrated by At-Tirmidhi and graded as Sahih by Al-Albani] Among good ethics and morals emphasized by Islam are:

- Being kind and dutiful to the parents, showing kindness to one's wife and children and maintaining good kinship ties. Allah, the Almighty, says:

الإسراء: ٢٣
'**And that you be dutiful to your parents**' (Al-Isra':23)

The Prophet ﷺ said: "**The best of you is the one who is best to his wife, and I am the best of you to my wives.'** [Narrated by Ibn Majah and graded as Sahih by Al-Albani] The Prophet ﷺ also said: **'He who is desirous that his means of sustenance should be expanded for him or his age may be lengthened, should do kindness to his near relatives.**[1]**'** [Agreed upon]

- Among the morals encouraged by Islam is speaking nicely and gently to others, using kind words with them, maintaining honesty, cheerfulness and smiling and showing humbleness to believers. Allah, the Almighty, says:

البقرة: ٨٣

'**And speak good to people**.' (Al-Baqarah: 83)

Allah, the Almighty, also says:

التوبة: ١١٩

'**O you who believe! Be afraid of Allah, and be with those who are true (in words and deeds).'** (At-Tawbah:119)

[1] The interpretation of this 'Hadith': Allah promises to reward those who maintain kinship ties with a prolongation of their lives and expansion in their sustenance for their good deeds.

The Messenger of Allah ﷺ said: '**It is also charity to utter a good word**' [Agreed upon] He ﷺ also said: **'Your smiling in the face of your brother is charity.'** [Narrated by At-Tirmidhi and graded as Sahih by Al-Albani] In another Hadith, the Messenger of Allah ﷺ said: '**and whoever displays humbleness towards another seeking the pleasure of Allah, Allah exalts him in ranks.' [**Narrated by Muslim]

- Allah orders us to control our tongues: Allah, Glorified be He, says:

ق: ١٨ □ □ □ □ □ □ □ □ □ □□□

'**Not a word does he (or she) utter, but there is a watcher by him ready (to record it).** (Qaf: 18)

The Messenger of Allah ﷺ said: '**He who believes in Allah and the Last Day must either speak good or remain silent.'** [Agreed upon] Holding the tongue involves avoiding foul speech, cursing and swearing. It also involves the warning of backbiting (that is to mention your Muslim brother with things that upset him). Allah, Glorified be He, says:

الحجرات: ١٢ □□□ □ □ □ □□

'Neither backbite one another.' (Al-Hujarat: 12)

The Messenger of Allah ﷺ said: '**A true believer does not taunt or curse or abuse or talk indecently.'** [Narrated by At-Tirmidhi and graded as Sahih by Al-Albani] He ﷺ also warned us against arrogance, saying: **'He who has, in his heart, the weight of a mustard seed of arrogance will not enter the Paradise'** [Narrated by Muslim]

- Islam urges us to treat servants and maids well, not to overburden them and to pay their wages as soon as they complete their work. The Messenger of Allah ﷺ said: **'Your slaves are your brothers. Allah has placed them under your authority. He who has his brother under him, should feed him from whatever he eats, and dress him with whatever he wears, and do not burden them (assign burdensome task to them) beyond their capacity; and if you burden them then help them.**' [Agreed upon] He ﷺ also said: **'Give the worker his wages before his sweat**

dries.'[1] [Narrated by Ibn Majah and graded as Sahih by Al-Albani]

These principles and code of ethics are summarized in the Hadith of the Prophet ﷺ in which he said: '**None amongst you believes (truly) until he loves for his brother that which he loves for himself.'** [Agreed upon]

O Allah! Guide us to the best of manners as none but you can guide us; and avert evil deeds from us as none but you can. That is all for this lesson and we will continue our talk- by the Will of Allah- in the next lesson.

Ethics in Islam (2)

In the previous lesson, we discussed some issues related to the ethics in Islam and we will continue our talk on the same topic in this lesson.

- **Among the morals emphasized by Islam is bringing reconciliation amongst people** as Allah, Glorified be He, says:

الأنفال: ١ □ □□ □ □ □□□
'And adjust all matters of difference among you.' [Al-Anfal: 1]

The Prophet ﷺ warned of **calumnies.** That is spreading malicious gossips to cause mischief and provoke hostility amongst people. The Messenger of Allah ﷺ said: **'The person who goes about with calumnies will never enter the Paradise**. [Agreed upon]

- **Islam also emphasized generosity in spending money and maintaining moderation between stinginess and extravagance** as Allah, Glorified be He, says:

الفرقان: ٦٧ □ □ □ □ □ □ □ □ □ □ □ □ □ □□□

[1] Give the worker his wages before his sweat dries: This is a metaphor for the fact that it is forbidden to delay or postpone the payment for the accomplished work if it is claimed, especially, when the employer is able to pay. The overstatement of 'before his sweat dries' urges us to accelerate the payment and leave procrastination and delay- even if the workers does not sweat or his seat has dried.

‘And those, who, when they spend, are neither extravagant nor niggardly, but hold a medium (way) between those (extremes).’ (Al-Furqan:67)

- **Other good manners emphasized by Islam include respecting brotherhood in Islam.** The Messenger of Allah ﷺ said: **‘A Muslim has six duties towards other Muslims.’** He was asked, ‘what are these O Messenger of Allah?’ **He** ﷺ said: **‘When you meet him, you should salute him; when he invites you, accept his invitation; when he asks for your advice, give it to him; when he sneezes and praises Allah, say ‘May Allah have mercy on you’; when he is ill, visit him; and when he dies follow his funeral.**’ [Narrated by Muslim]
- **Islam also urged us to honor and respect our neighbors and to show hospitality to the guests.** The Prophet ﷺ said: **‘He who believes in Allah and the Last Day let him not harm his neighbor; and he who believes in Allah and the Last Day let him show hospitality to his guest; and he who believes in Allah and the Last Day let him speak good or remain silent.’** [Narrated by Muslim]
- **Islam also urges Muslims to honor the Muslim elderly, the people of knowledge, Muslims who commits the Qur'an to memory and the just ruler as the Prophet ﷺ said: ‘It is out of reverence to Allah in respecting an aged Muslim, and the one who commits the Qur'an to memory and does not exaggerate pronouncing its letters nor forgets it after memorizing, and to respect the just ruler.’** [Narrated by Abu Dawud] **Islam also urges us to revere the elderly and show mercy to the young** as the Prophet ﷺ said: **‘Anyone who does not show mercy to our children nor does he acknowledge and respect the right of our old people is not one of us.’** [Narrated by Abu Dawud, Al-Tirmidhi, Ahmed and graded as Sahih by Al-Albani]
- **Islam urged us to alleviate Muslims’ sufferings, to be lenient to the debtors and to give respite to the insolvent, and to conceal their faults.’** The Prophet ﷺ said: **‘If anyone relieves a Muslim believer from one of the hardships of this worldly life, Allah will relieve him of one of the hardships of the Day of Resurrection. If anyone makes it easy for the one who is indebted to him**

> **(give respite to the insolvent), Allah will make it easy for him in this worldly life and in the Hereafter; and if anyone conceals the faults of a Muslim, Allah will conceal his faults in this world and in the Hereafter. Allah helps His slave as long as he helps his brother.'** [Narrated by Muslim]

That is all for this lesson. In the next lesson- by the Will of Allah - we will talk about the rulings of financial transactions among Muslims.

Rulings of Financial Transactions

In this lesson, we will discuss the rulings of financial transactions among Muslims. Allah, Glorified be He, orders us to strive to earn our sustenance through permissible means. Every Muslim has to reasonably learn the rulings of financial transactions in order to be insightful enough not fall into prohibited deals that Allah, the All-Wise has forbidden.

- **The basic rule is that all the financial transactions are permissible unless any of them is prohibited by virtue of legitimate evidence.**

- **The transactions prohibited by Islam** include usury, gambling, fraud, *Gharar* (the aleatory sale or the sale of what is not yet present), all injustice transactions and all deals leading to consuming people's wealth unjustly. Allah, the Almighty, says:

البقرة: ٢٧٨

'O you who believe! Be afraid of Allah and give up what remains (due to you) from Riba (usury) (from now onward), if you are (really) believers.'

(Al-Baqarah: 278)

The Messenger of Allah ﷺ said: **'Do not envy one another, and do not inflate prices for one another (deal with *Najsh*)[1], and do not hate one another, and do not turn away from one another, and do not undercut one another in trade, but [rather] be slaves of Allah and brothers [amongst yourselves]. A Muslim is the brother of a Muslim: he does not oppress him, nor does he fail him, nor does he lie to him, nor does he hold him in contempt. *Taqwa* (piety) is right here [**and he pointed to his chest three times**]. It is evil enough for a man to hold his brother Muslim in contempt. The whole of a Muslim is inviolable for another Muslim: his blood, his property, and his honor.'**]Narrated by Muslim [

[1] '*Najsh*': means to offer a high price for something without having the intention to buy it but just to cheat someone else who really wants to buy.

Abu Hurairah, may Allah be pleased with him, reported that the Messenger of Allah ﷺ prohibited the *Hasah* sale and the *Gharar* sale[2].' [Narrated by Muslim [

- Among the ethics that every Muslim has to adopt in general- and in his financial transactions in particular- are honesty and integrity. The Messenger of Allah ﷺ said: '**He who cheats us is none of us**.' [Narrated by Muslim[He ﷺ also said: '**Both parties in a business transaction have a right to annul it as long as they have not separated; and if they tell the truth and make everything clear to each other (i.e., the seller and the buyer speak the truth, the seller with regard to what is purchased, and the buyer with regard to the money) they will be blessed in their transaction, but if they conceal anything and lie, the blessing on their transaction will be eliminated.'** [Agreed upon]

O Allah, We ask You to grant us beneficial knowledge, goodly provision and acceptable deeds. That is all for this lesson. In the upcoming lesson- by the Will of Allah- our subject will be about the rulings of Muslim food.

[2] The Gharar is the sale of items whose final status is unknown. They include selling fish that are in the water, selling birds that are in the sky, selling unknown items in a closed box, selling an undetermined thobe (garment) among many various garments and selling fruits in advance before knowing whether they are good or not.

Rulings of Muslim Food

Our subject in this lesson is about the rulings of Muslim food. Basically, all food is '*Halal*' (lawful). However, food is considered '*Haram*' (prohibited) if there is Shari evidence stating that it is so.

- **P**rohibited **food in Islam includes** ***'Maytah'***: This refers to the dead cattle that are not slaughtered in the prescribed Shari manner. Exceptions from the prohibition of dead animals are fish and animals that only live in water, and locusts. According to the Sunnah, slaughtering is not a condition for these two kinds of animals.
- Among the prohibited foods are swine flesh, blood and animals offered in sacrifice to other than Allah such as the animals slaughtered for idols or for righteous dead people or for jinn either to honor them or out fear of their harm. Allah, Glorified be He, says:

المائدة: ٣

'Forbidden to you (for food) are: Al-*Maytatah* (the dead animals - cattle-beast not slaughtered in the prescribed Shari manner), blood, the flesh of swine, and the meat of that which has been slaughtered as a sacrifice for others than Allah'

(Al-Ma'dah:3)

- **Other prohibited food also includes** fanged beasts of prey such as lions, tigers, wolves, dogs, and cats, etc.
- **Other prohibited foods also include** birds with talons such as hawks, eagles and gulls. Ibn Abbas, may Allah be pleased with him, narrated that Allah's Messenger ﷺ prohibited the eating of all fanged beasts of prey and all the birds having talons. [Narrated by Muslim]
- **Prohibited foods** also include all kinds of intoxicants regardless of their names. Examples of these include cannabis (Hashish), wine (even it has different names), drugs and other intoxicants that make people lose their senses. The Messenger of Allah ﷺ said: **'That which a large quantity of it intoxicates, then a small amount of it is prohibited'** [Narrated by An-Nasa'i, Ibn Majah, and Ahmed and graded as Sahih by Al-Albani]

- It is prohibited to eat what is evil, wicked and what harms the human body of foods, beverages, medicines, tobacco, hookah, and *Qaat*, etc. Allah, the Almighty, says:

النساء: ٢٩

'And do not kill yourselves (nor kill one another). Surely, Allah is the Most Merciful to you.'(An-Nisa':29).

Also, Allah, the Almighty, says:

وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ النساء: ٢

'And prohibits them as unlawful Al-*Khaba'ith* (i.e. all evil and unlawful as regards things, deeds, beliefs, persons, foods, etc.'(Al-a'raf: 157)

The Messenger of Allah ﷺ said: '**There should be neither harming nor reciprocating harm.'** [Narrated by Ibn Majah and graded as Sahih by Al-Albani]

- **Other animals prohibited** by Shariah include the mule and the domestic donkey which is used for riding and carrying stuffs. Jabir, may Allah be pleased with him, said: 'On the day of *Khaybar*, we slaughtered horses, mules, and donkeys. The Messenger of Allah ﷺ forbade us (to eat) mules and donkeys but he did not forbid horse-flesh.' [Narrated by Abu Dawud and graded as Sahih by Al-Albani]

That is all for now and in the next lesson, we will discuss table manners - with will of Allah.

Table Manners

In this lesson, we will talk about **table manners and etiquette which** include:

- **Saying *Bismillah* (in the name of Allah) before eating, eating with the right hand and eating from what is next to you.** 'Umar bin Abu Salamah, may Allah be pleased with him, said: I was a boy under the care of the Messenger of Allah ﷺ and as my hand used to wander around in the dish, he ﷺ said to me once**, 'Dear child, mention Allah's Name, eat with your right hand, and eat from what is in front of you.** [Agreed upon]

'Aishah, may Allah be pleased with her, reported that the Messenger of Allah ﷺ said: **'When one of you eats food, then let him say: *'Bismillah*' If he forgets at the beginning, then let him say: *'Bismillah Fi Awwalihi Wa Akhirih* (In the Name of Allah in its beginning and its end.'** [Narrated by At-Tirmidhi and graded as Sahih by Al-Bukhari] He ﷺ also said: '**None of you should eat with his left hand or drink with that (left hand), for the Satan eats with left hand and drinks with that (hand.'** [Narrated by Muslim]

- Among the etiquette is not to criticize food as Abu Hurairah, may Allah be pleased with him, said: 'The Prophet ﷺ never criticized any food, but he would eat it if he liked it; otherwise, he would leave it (without expressing his dislike). [Agreed upon]

Criticizing food includes saying that it is sour, too salty, desalted, and undercooked, etc.

- **Also, from the etiquette is removing dirt from a morsel after it falls down and then eating it.** Anas bin Malik narrated that the Messenger of Allah ﷺ said: **'When a morsel of any of you falls, he should pick it up and remove any dirt on it, and then eat it. He should not leave it for Satan**.' [Narrated by Muslim]
- **From the etiquette is that one should not eat while leaning on his side** as the Prophet ﷺ said: **'I do not take my meals while leaning.'** [Narrated by Al-Bukhari]
- **Also, it is preferred to drink while sitting down and to drink in three gulps** as Anas, may Allah be pleased with him, narrated that the Messenger of Allah ﷺ used to breathe three times in the course of a drink (he used to drink in three gulps) and he ﷺ said, 'it is more thirst- quenching, healthier and more satisfying.' [Narrated by Muslim]. One should not breathe in the drinking utensil as the Messenger of Allah ﷺ said: **'When anyone of you drinks, let him not breathe into the vessel. If he wants to continue drinking, let him move the vessel away (in order to breathe) then bring it back, if he wants.'** [Narrated by Ibn Majah]
- **Allah, Glorified be He, prohibited extravagance** in eating and drinking as He, says:

الأعراف: ٣١

'**And eat and drink but waste not by extravagance, certainly Allah likes not those who waste by extravagance.**' [Al-A'raf: 31]

- **When one finishes his eating,** it is from the Sunnah to make supplication to Allah by glorifying and praising Him. Whenever the Prophet ﷺ **finished a meal, he would say: "*Al-hamdu lillahi kathiran taiyyiban mubarakan fihi, ghaira makfiyyin wa la muwadda`in, wa la mustaghnan `anhu, Rabbuna*. (All praise is due to Allah, which is abundant, pure, and full of blessings, which is indispensable and to which one cannot be indifferent).**' [Narrated by Al-Bukhari]

That is all for this lesson and in the next lesson- by the Will of Allah-, we will talk about the rulings of clothing for Muslim men and women.

Rulings of Clothing for Muslim Men and Women (1)

In this lesson, we will discuss the rulings of clothing for Muslim men and women.

- **One of Allah's blessings upon us is the clothing He bestowed upon us to cover our *Awrah* (private parts), to adorn ourselves and to protect us from heat and cold** as Allah, the Almighty, says:

الأعراف: ٢٦ ﴿ ﴾
'O Children of Adam! We have bestowed raiment upon you to cover yourselves (screen your private parts, etc.) and as an adornment, and the raiment of righteousness, that is better.' (Al-Araf:26)

Allah, the Almighty, also says:

النحل: ٨١ ﴿ ﴾
'**And (Allah) has made for you garments to protect you from the heat (and cold), and coats of mail to protect you from your (mutual) violence.'** (An-Nahl: 81)

- **The general rule in Islamic Shariah is that all types of clothing are permissible** to the Muslim unless there is Shari evidence stating that a certain type is prohibited.

The rules of clothing in Islam include the following:

- Clothing that involves dressing like or imitating the opposite sex is forbidden. Al-Bukhari narrated that Ibn 'Abbas, may Allah be pleased with him, said: '**The Messenger of Allah ﷺ cursed the women who imitate men and the men who imitate women.'** [Narrated by Al-Bukhari]
- It is also forbidden to wear clothing that involves imitation of the dress traditionally worn by disbelievers, people of innovation and wrongdoers. This is based on the Hadith of the Messenger of Allah ﷺ who said: **'He who imitates any people (in their actions) is considered to be one of them.'** [Narrated by Abu Dawud and graded as Sahih by Al-Albani]
- It is prohibited to wear a garment of pride and vanity or to wear clothes that have certain qualities that attract the

attention of the general public or clothes that contradict the social norms and traditions of the society either by their style or color. The Messenger of Allah ﷺ said: **'Whoever wears a garment of pride and vanity, Allah will clothe him, on the Day of Resurrection, in a garment of humiliation.**' [Narrated by Ahmad, Abu Dawud, An-Nasa'i and Ibn Majah[

- It is prohibited for men to wear silk clothing or clothing adorned with gold or silk. Ali ibn Abi Talib, may Allah be pleased with him, reported that the Messenger of Allah ﷺ took silk and held it in his right hand, and took gold and held it in his left hand and said: '**Both of these are prohibited to the males of my Ummah (nation).'** [Narrated by Abu Dawud and graded as Sahih by Al-Albani]
- Clothing must cover the private parts (*Awrah*). For men, the *Awrah* is the area from the navel to the knees. For a woman, the *Awrah* includes all her body in front of non-Mahram men (unmarriageable persons). However, in the presence of women and the Mahram men, the woman should cover all her body except her neck, hair and feet.
- The woman's *Hijab* must cover all her body. She must not wear see-through or skin-tight clothes that would show the shape of her body. Women also must not wear perfumed clothes or clothes of adornment (in front of non-Mahram men).

O Allah! Clothe us in the clothing of righteousness and well-being and cover up our faults with Your gracious covering. This is all for now and we will continue in the next lesson- by the Will of Allah.

Rulings of Clothing for Muslim Men and Women (2)

In this lesson, we will continue what we started with in the previous lesson of our talk about some of the rulings of clothing for Muslim men and women.

- **It is desirable to beautify and adorn oneself in clothing within the Shari limits but without extravagance or arrogance** as the Prophet ﷺ said: **'Allah is Beautiful and He loves beauty.'** [Narrated by Muslim] Women are excluded from doing so in the presence of non-Mahram men (unmarriageable persons) and in this case it is forbidden for them to show their beauty and they must cover all their bodies.
- **When one puts on his or her clothes, it is desirable to start by the right side** as the Prophet ﷺ said: **'When you put on (a garment) and when you perform ablution, you should begin with your right side.'** [Narrated by Abu Dawud and graded as Sahih by Al-Albani]
- **Men are forbidden from *Isbal* (letting their clothes reach below their ankles)** as the Prophet ﷺ said: '**What is below the ankles of a lower garment is condemned to the Fire (Hell**).' [Narrated by Al-Bukhari]
- **It is forbidden to wear clothes containing Quranic verses or any of the Names of Allah, Glorified be He,** lest they are humiliated in a way or another.
- **It is forbidden to wear clothes including images of living things unless the head of the image is cut off** as Abu Huraira, may Allah be pleased with him, reported that 'Jibreel (Gabriel), peace be upon him, asked permission to enter the house of the Prophet ﷺ and the Prophet ﷺ said: 'Come in.' but Jibreel said: 'How can I enter when there is a curtain in your house on which there are images? You should either cut off their heads or make it into a rug to be stepped on, for we, Angels, do not enter a house in which there are images.' [Narrated by An-Nasa'I and graded as Sahih by Al-Albani]
- **It is forbidden to wear clothes that have religious slogans or symbols of unbelievers such as the cross and** the Jewish star and so on. Imran bin Hittan reported that 'Aisha, may Allah be pleased with her, said that: 'the Prophet ﷺ never

used to leave in the house anything carrying crosses but he obliterated it.' [Narrated by Al-Bukhari]

Conclusion

Praise be to Allah for helping us learn the Shari rulings and judgments that relate to our creed, worship, morals and dealings.

Certainly, it is our duty to hold on to this knowledge and put it into practice so that it will benefit us and that we may reap its rewards in our worldly life and in the Hereafter. Whoever acquires this knowledge should put it into practice; otherwise, it would be a proof against him - may Allah protect us from that. This is the place to remember that the Prophet ﷺ implored Allah in these words: "O Allah! I take refuge with You against useless Knowledge! [Narrated by Muslim]

Let us also remember in this regard that Allah, the Almighty, says:

الفاتحة: ٦ – ٧ □□□ □□□□ □□□□□□ □ □□□

'Guide us to the Straight Way. The Way of those upon whom You have bestowed Your Grace, not (the way) of those who incurred the wrath of Allah, nor of those who went astray!' (Al-Fatihah: 7)

Commenting on these verses, the people of knowledge affirmed that the sincere believers upon whom Allah has "bestowed His grace" are none other than those who comply with the prescriptions of Shari knowledge and who do not fail to do the pious deeds. While the people who "incurred the wrath" of Allah, are those who have learned the knowledge without putting it into practice. As for those "who went astray", they are those who lead their lives without having any portion of the Shari knowledge.

It is also our duty to endeavor to teach and spread this knowledge of Shariah to other people as the Prophet ﷺ said: '**Convey from me even a verse of the Qur'an!**' [Narrated by Al-Bukhari]

We implore Allah, Glorified be He, to make this knowledge testify in our favor and not against us on the Day of Judgment! May the peace and blessings of Allah be upon our Prophet Muhammad, his family and all his Companions.

Praise be to Allah, the Lord of the Worlds.

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